

THE NEVV BIRTH:

OR,

A TREATISE OF RE-
GENERATION, DELIVERED
IN CERTAINE SERMONS;
and now published by

WILLIAM WHATELY, PREACHER
and Minister of *Banbury* in *Oxford-*
shire.

1. COR. 5. 17.

*If any man be in Christ, he is a new creature : old things are
passed away ; behold, all things are become new.*



LONDON,

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signe of the *Talbot*. 1619.





TO THE WOR-
SHIPFULL THE MAIOR, AL-
DERMEN AND BURGESSES,

and the rest of the Inhabitants of the

Towne and Parish of Banbury: the

Author dedicateth the follow-

*ing Treatise, and wisheth
all happinesse.*



Orshipfull and welbeloued,
I haue (not long since) pre-
ached amongst you some
things, concerning the na-
ture of the New Birth. I am
glad to vnderstand, that in
handling of them, I gaue to
some of you some good con-
tent. I am willing (you see) to renew your con-
tent, by offering the same things now to your eies,
that formerly to your eares; that the serious (and I
hope) often reading, of what you but once heard,
may instruct you better, and ground you further,
in this necessary doctrine. And, Oh that the Lord
of Heauen would please so effectually to co-ope-
rate with his Word, that many of you may be-
come partakers of this happy and sauing worke of

The Epistle Dedicatorie.

grace! My greatest conuention is, that your
soules may be thus enriched; my greatest ambi-
tion, that they may be thus aduanced. To this end
haue I bent mine endeaours amongst you in the
constant employment of the talent lent mee by
God: which, how heartily doe I wish and pray,
that it may be auailable for your renouation! For
in truth, the whole world is not worthy to stand
in comparison, with this life of holinesse. I say it
again, All the greatest aduancements, profits,
pleasures (which this prick of earth, this almost no-
thing, that we tread vpon, is able to afford), are
in no sort to be esteemed desirable; if they be laid
in the ballance, against those heauenly prefer-
ments, those infinite treasures, those vnutterable
comforts; whereto this estate of grace doth bring
those that are brought vnto it (euen in this present
world in some good measure: but most fully) in
the vpper region of this world, the stately pallace
of heauen, the fairest roome of this large house,
and the Presence Chamber of the King of Kings.
Why then is any man, especially why is any of you
(to whom these things haue been frequently deli-
uered, on whom they haue been earnestly pressed,
on whom they are constantly inculcated; why (I
say) is any of you) so worse than childish, yea, than
brutish, as to be carelesse of seeking that vnspaka-
ble felicitie, from which nothing can hinder you,
but your owne sloathful negligence, or wilful care-
lesse, in not vouchsafing to seeke it? This small
Treatise I am now bold to dedicate vnto you;
both that it may witnesse to your owne conscien-
ces,

The Epistle Dedicatorie.

ces, and all that reade it, that none of you doth want grace for want of meanes to get it, either on Christs parr, the King of your soules, or on my part, his vnworthy Ambassadour; and also that it may be present with you at all times, to prouoke you to get that holinesse, without which (you haue learned, that) you cannot be saued. Accept (I pray you) of this my labour, as a testimony of my desire of your soules welfare; and make this one onely sufficient recompence of this, and al other my trauaile amongst you, of receiuing the grace that God offers; and struing to be such, as here you may find, that all the citizens of heauen must bee, euen men regenerate. So with my most seruent prayers to God for your prosperity, I kindly take my leaue; resting (so long as the ouerweightinesse, and ouer-roylsomnes of the place shall suffer)

your Pastor,

W. WHATELY.

May 8. 1618.

THE METHODE OF THE TREATISE.

THe Doctrine concerning the necessitie of Regeneration,
is,

1. Propounded and prooued by testimonies of Scripture.

2. Confirmed by foure
manifest reasons, ta-
ken from the

- 1. Sinfulnesse of mans corrupt na-
ture.
- 2. Purity of Gods nature.
- 3. Tenour of the Couenant of grace.
- 4. End of Christs sufferings.

Efficient { Principall, the holy Ghost.
Instrumentall, the Word of
God, chiefly preached.

1. By a de-
scription of
regenerati-
on from the

Causes { Materiall, Holinesse.
Formall, Infusion.
Finall, Gods glory in the persons
saluation.
Subiect, which is the whole Man.

3. Explicated

2. By a decla-
ration of the
degrees and
order of
working it,
which are
foure.

- 1. By discovering to a man his natural
sinfulnesse.
- 2. By stirring up in him a settled desire
of pardon, and of holinesse.
- 3. By dropping into him the spirit of
prayer, inabling him solemnly to
beg the two forenamed things at the
hand of God.
- 4. By sealing him with the Spirit of
Promise, which certifying him of
acceptance with God, imprints in
his will a firme purpose of living to
him hereafter, and so hee is a new
creature.

3. By

The Method of the Treatise.

1. A spiritmall combat with the Diuell, the World, and the Flesh: where the combat of flesh and spirit is distinguished from the combat of the light of Conscience, and the corruption of the wil, in five points.

1. In the things that are at variance.
2. In the things about which they fight.
3. In the motives inducing them to fight.
4. In the weapons by which they fight.
5. In the successe of the combat.

3. By a declaration of the effects that follow, which are foure,

2. In a good conuersation in both parts of it,

1. Leauing al euil

Knowne } Grosser, so as not ordinarily to commit it.

Lesser grosse, so as not to allow, excuse, defend it.

Suspected, so as to seeke, and be willing to know it, and to leaue it.

For extem, Of all sorts.

2. Doing good

Out of conscience to God.

Manner, } According to the direction of the Word.

3. A knowledge of his owne being regenerate, vnlesse cases of

1. Infancie and new coming on.

2. Strong tentations.

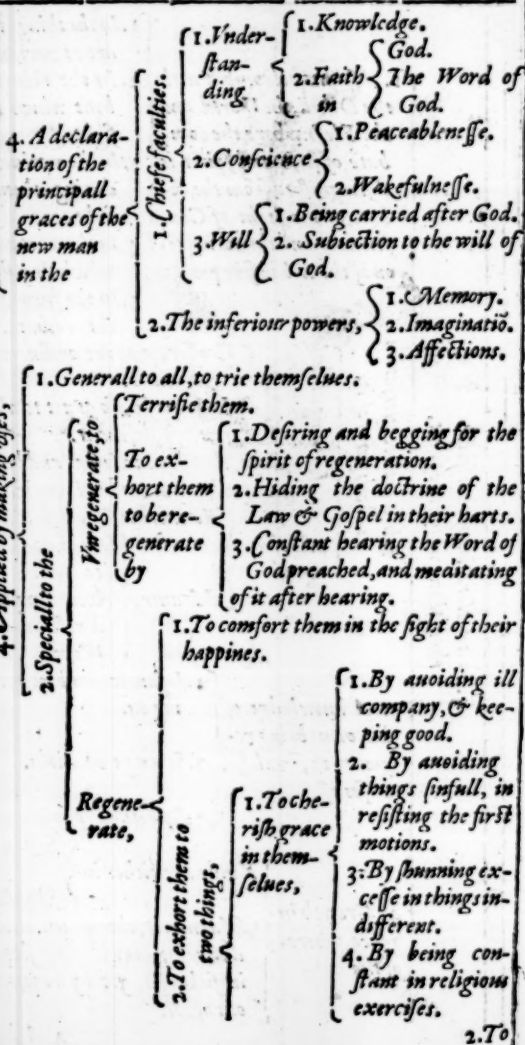
3. Spiritmall swounnes of sin. Quantity.

4. Growth in grace, where- of the

Kinds are either in } Qualitie.
Manner is, though not without diuers (it may be) long stops, as in sicknesse, yet by recovering out of all.

4. A decla-

The Methode of the Treatise.



The Methode of the Treatise.

2. To propagate it to others,
which concerns the

Flock,
and every
private
man, and
that in
regard
both of

Especially those of his owne
family both them of

Age, by

All, with whom
he shall converse,
& that by good

Life.
Conference.

1. Worshipping
God amongst
them.
2. Catechising
them.
3. Bringing the
to Church.
4. Praying for
their regene-
ration.

2. That are infants,
by bringing them to
baptisme with faith-
full and fervent
prayer.

Ministers, by constant and plaine prea-
ching of the Word of God to them.

B

THE

THE CONTENTS OF THE BOOKE.

CHAP. I.

THe order of the words, and the doctrine of them.
concerning the necessity of regeneration. pag. 1

CHAP. II.

The reasons of the point, in number foure. 6

CHAP. III.

The description of regeneration. 14

CHAP. IIII.

The order of working regeneration. 30

CHAP. V.

The effects of regeneration. 45

CHAP. VI.

The principall graces, which by regeneration are
wrought in the soule. 78

CHAP. VII.

An exhortation to all to examine themselves, whe-
ther they be regenerate, yea, or no. 99

CHAP. VIII.

A terror to them that are vnregenerate. 108

CHAP. IX.

An exhortation to the seeking of regeneration, shew-
ing the meanes of attaining it. 115

CHAP. X.

A comfort to the regenerate. 132

CHAP. XI.

An exhortation to the regenerate, to cherish the life
of grace, shewing the meanes of cherishing it. 147

CHAP. XII.

An exhortation to the regenerate to propagate grace
to others, shewing the meanes of propagating it. 162



THE NEW
BIRTH:
OR,
A TREATISE OF RE-
GENERATION, &c.

IOHN 3.3.

*Verily, verily, I say unto thee, unlesse a man be borne
again, he cannot see the kingdome of God.*

CHAP. I.

*Shewing the order of the words, and the do-
ctrine of them.*



After that the report of our Sau-
ours many and great Miracles,
had caused many of the common
people in great multitudes to
follow after him; at length also
a man of better note and esteeme (though com-
monly the men of most note in the world, are most
backward to the things of most vse for the soule),

bethinkes himselfe of visiting and conferring with him. This man by Name is called *Nicodemus*; by Place, he was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Pharisee; a generation of men, not so glorious in the world, for their faire outside, as loathsome to Christ for their foule in-side. Now because the carnall regard of his worldly credit (the maine blocke that many times lies in the way of greatnesse, to hinder it from frequenting the poore and despised Schoole of Christ), made him vnwilling to bee scene, and accounted one of the followers of the poore Carpenter of *Nazareth*: hee therefore hides himselfe vnder the curtaine of darknes, and chuseth the opportunitie of the Night-season, by benefit whereof, he might enioy some priuate communication with our blessed Sauour, vnobsrued of his proud and spightfull fellow-Pharisees. His first salutation to Christ is formerly set downe, and hath in it a manifest demonstration of much respect and reuerence borne vnto him; for he doth acknowledge him to bee a Teacher sent of God, and giues a iust reason of his such confession, from the great Miracles which he had wrought, and did daily worke amongst them, beyond all possibilitie, either of ignorance or deniall. So hath our Sauour gotten a new Scholar into his Schoole, and therefore enters him (as it was fit he should, though he were for other learning a great Scholar) into the very ABC of Christian Religion, and begins to teach him the first principles and rudiments of the doctrine of saluation. The points of doctrine, wherein our Lord

Lord instructeth this Ruler and Doctor are two; in themselves easie enough, yet the first and easiest of them goes much about his carnall and shallow capacitie. The first point is of the persons that shall be saved; the second, is of the causes of saluation and damnation. The former is in this verse propounded, and after to the thirteenth in more words discussed, vpon occasion of *Nicodemus*, his grosse and vndoctor-like obiection: for which grossenesse, hee being gently reprehended, giues Christ leaue to proceed in the second, without interruption, from the thirteenth verse to the two and twentieth. So then the words read, containe the very foundation and corner-stone, as I may terme it, of the doctrine of Christianitie, which Christ seekes to lay fast in the heart of the honest-hearted, but (for all his great learning) ignorant *Nicodemus*. The words themselves draw vs to two considerable points in them; the prooffe; the doctrine prooued. The prooffe, Christs authoritie and word, deliuered in an earnestly-doubled asseueration; *Verily, verily, I* (whom before thou didst confesse to be a Teacher sent of God) *say vnto thee*. The doctrine prooued, is about the subiect of saluation, or the persons that may, or may not attaine eternall life, laid downe in a conditionall proposition negatiuely, thus; *unless a man be* (or if a man be not) *borne againe, he shall not see the Kingdome of God*. Of Christs vehement and repeated asseueration I will say nothing, but in that doctrine, whereof he sees cause to make so plaine and strong an affirmation, I will bee bold to dwell a while,

because the knowledge of it is so exceedingly needfull, that without it, in vaine, and idle is al else that wee can possibly know concerning God, or Christ, or the doctrine of the Scriptures. Marke then, I pray you, this most necessary instruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can be saued, vnlesse he be regenerate.* No person, bee he Iew or Gentile, Christian or Pagan, Pharisee, or of other Sect, Ruler or of inferiour place, learned or vnlettered, Doctor or of lower degree; no person, I say, of what Nation, condition, wit, knowledge, vertue or other excellencie so euer he be, can possibly see (that is, enioy), the Kingdome of God (that is the blissefull estate of heavenly glory), if he bee not borne againe (that is made quite a new man, from that that he was in his first birth): not (as *Nicodemus* too too grossely fancied) by a carnall re-entring into his mothers belly; but by a spiritual renewing of his whole man, in all the powers thereof. There is a totall, and absolute impossibilitie of any mans being admitted into the place and state of celestiall happines, vnlesse he be regenerate. Sooner may Angels turne diuels; men beasts; and beasts stones; and all the world iust nothing; than that any one vnrenewed person, shall haue entrance into heauen. Yea, as possible is it, that God should cease to be God, as that any mā, not made anew according to the image of God, should be receiued into the blessed vision, possession, fruition of God; and of all vtterly impossible things, this is (if of such things there

there might bee any comparifon) one of the moſt impoſſible; that there ſhould be any communion betwixt God and man (by Gods participating his fauour and bleſſednes vnto man) ſo long as man remaineth in the eſtate of his corrupted nature, not being created according to God, in righteouſnes and true holineſſe. It neither is now, nor euer was, nor euer ſhall be found, that any man ſhould get within the gates of the kingdome of glory; vneleſſe he haue firſt entred into the kingdom of grace, through the Churches narrow wombe of regeneration. A new birth, is abſolutely needfull to an eternall life: and in a word, regeneration of perfect neceſſity to ſaluation. It were a matter euen very ſuperfluous, to ſeek more proofes, after ſuch a testimony, of ſuch a witneſſe (or author rather) as Chriſt is. But the vnbeleeuing ſpirit of man doth ſtand in neede of ouer-abundant conuiction, in truths of this ſtraine. Wherefore I will a while ſtand to make good this point, and then (after explanation) proceed to apply it. Firſt, we may reade *Ezechiel* crying out to the old Church, in theſe words, *Make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael?* What more euident, then that this queſtion doth take it for granted, that the houſe of Iſrael, the ſeede of *Abraham*, followers of the true God, profeſſors of true religion, ſealed with circūciſion, admitted vnto the Altar, and participating of the ſacrifices according to the Law, and worſhipping the God of heauen, after the external manner preſcribed by himſelf: that theſe I ſay (and therefore queſtionles none other) could

Ezech. 18. 13.

2^o 1. 31.

Chap. 12. 14.

could not escape death, euen eternall death; death of body, and death of soule, if they got not a new heart, and a new spirit; that is (the same thing being expressed in diuersitie of phraſes) were not borne againe, as our Sauour pleaseth to tearme it. For this cause the same Prophet a little after, and in one or two places more, calleth vpon them, saying, *returne and liue yee*: so that but by conuerting, there is no liuing, and conuerſion and regeneration are alwaies and altogether inseparable: therefore life and regeneration must needs goe together; haue one, and haue both; misse one, and misse both. To the same purpose the Author to the Hebrewes speaketh, in these words, *Without holinesse*, (and that no man hath but by being borne againe: for the image of God lost in *Adam*, is not recovered but by the new birth in Christ), I say, without holinesse, *no man shall see God*.

CHAP. II.

Shewing the reasons of the point.

4. Reasons.



Three testimonies are plentifully sufficient to confirme any diuine truth. But (because it will helpe much to conceiue of the point of regeneration, that we do well vnderstand the grounds of the impossibilitie of being saued without it); we will therefore lay them downe also for further prooffe of the point. These are in whole, or in chiefe foure:

First,

First, the monstrous filthinesse of man in his first birth.

Secondly, the infinite puritie and perfection of Gods nature.

Thirdly, the tenour of the couenant of gr̃ace, wherein the saluation of lost mankinde is promised.

Fourthly, the fruite and end of Christs death & obedience, whereby our saluation is deserued. For the first of these reasons. Man in his first birth (euen euery particular man, woman, and childe, Christ Iesus alone excepted, who was therefore cōceiued by the holy Ghost, that he might escape that pollution) is conceiued in sinne, and borne in wickednesse, as *Dauid* speaketh of himselfe. By reason of the first sinne of our first parents, (which is imputed to each of vs, because they did it in each of our steads, in whom each of vs was then originally comprehended) we, being branches of that bitter roote, are each of vs become sonnes of disobedience, subiects to the God of this world, slaues to sinne, captiues vnder the dominion and power of lust, hauing our vnderstandings darkened, and hearts hardened: so that, we can neither conceiue, nor receiue the things of God; but are led of Satan, at his pleasure, to doe his will, according as he doth effectually work in vs. In a word, we are enemies to God, heires of death, children of the diuell, dead in sinnes and trespasses, doing the lusts of the flesh and of the minde, and by nature sonnes of wrath and destruction, one as well as another. A man in the state of corrupt nature,

1. From mans naturall filthinesse.

Psal. 51.

is nothing else but a filthie dunghill of all abominable vices: he is a stinking rottē carrion, become altogether vnprofitable and good for nothing: his heart is the diuels store-house, an heap of odious lusts; his tongue is a fountaine of cursing and bitterness, and rotten communication; his hand is a mischieuous instrument of filthinesse, deceit, and violence; his eyes great thorowfares of lust, pride, and vanitie; his feet are swift engines, moving strongly to reuenge, wantonnesse and lucre; his life a long chaine of sinfull actions, euery later linke being more wicked than the former: yea it is but (as it were) one continued web of wickednesse, spun out, and made vp, by the hands of the diuell and the flesh, an euill spinner, and a worse weauer. He is nothing but a pitcher of earth, filled vp to the brim, with the poysonfull liquor of hell. He brings into the world with him, the kernell of all impietic and iniustice, euen an aptnesse and disposition to al the foulest acts, that lie within the possibilitie of his naturall strength and meanes to performe, either against the Lord, or against his neighbour; and an vtter vnaptnesse and inability to doe any thing (that in the true iudgement and estimation of God, who only can iudge aright in this case), is, or may be termed good, as answerable to his law. In his soule and body there lies the spawne of all wickednesse: of Atheisme, of pride, of vnbeleefe, of hypocrisie, of rebellion, of impatiencie, of hatred and contempt of God, and of his word, of indeuotion, of prophanesse, of ambition, of wrath, of filthinesse, of world-

worldlineſſe, of arrogancie, of ſelfe-conceitednes, of murders, of whoredomes, of thefts, of perituries, and whatſoeuer thing beſides, is hatefull to God, and contrary to his moſt holy law. Hee is wholly darkneſſe, wholly fleſh, wholly and totally oppoſite to the liuing God; to whoſe law, hee neither is ſubiect, nor will, nor can be, till hee be caſt into another, and a fairer mould, by the working of his ſpirit. Such a thing as this (my brethren) euen iuſt ſuch a thing and none other, is a man, euen euery man; ſuch an one am I, are you, are all, and each of all, the ſonnes of *Adam*, that haue been, are, or ſhall be, and that vniuerſally, without any exceptiō, as witneſſeth the Prophet, ſaying, *They are all gone out of the way, they are all become unprofitable, there is none that doth good, no not one.* Thinke not (I pray you) that we doe hyperbolize in thus ſpeaking, or that wee ſeek to make the matter ſeeme worſe than it is, by exceſſiue aggrauations. Nay all theſe words, and more than all theſe, or all that can be ſpoken by vs, falls farre ſhort, of a full deſcription of mans naturall ſinfulnes. For if the tongue it ſelfe (one poore and little member) may wel be intitled (as it is intitled by the pen of *S. Iamies*) *a world of wickedneſſe*; then alas, how many, and how great worlds of wickedneſſe, are included in this one little world of man? Now how ſhould ſo foule, ſo vnclane, ſo polluted a creature, ſet his foote within the portal of heauen? How ſhould ſuch an heape of helliſh luſts, and diuellish vices, be receiued into that happie palace, and holy manſion place, of Saints,

Pſal. 14.

Iam. 3. 6.

and Angels? What was the reason that the diuell could not tarry in heauen, hauing once bin there? was it not because hee had infected himselfe with sinne? with which, seeing all mankind are wholly poisoned, and couered ouer from head to foot, being of their father the diuell, nothing else but euen little diuels, differing from the great ones, not in substance & parts of corruption, but alone in the degrees thereof, (as a child of foure or fiue yeeres, from a man of thirtie or fortie): how can he possibly finde any place in the kingdom of heauen? Thus therefore we conclude our reason: Sin can haue no place, no dwelling, none entertainment in the kingdom of God. Man vnregenerate is nothing else, but a very compound, or bundle, of dirt and sinne. Wherefore man vnregenerate, cannot possibly finde a place in heauen. And this is the first reason, from the sinfulness of mans nature.

2. Reason.
From the puritie
of Gods nature.

The second followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie, yea the wicked and the workers of iniquitie his soule hateth. He is as contrary to sin, as heate to cold, as light to darkness, as any two contrary things in the world can be imagined to be contrarie, and a great deale more too. For other things are contrary each to other alone in regard of their qualities. But the very nature, substance, and being of God, is contrary to sinne. For sinne is ataxie, disorder, confusion, a not being: and God is order, perfection, holiness, an absolute, and a simple being. For holiness

lineſſe in God is not an accident, but his very eſſence is holineſſe, and hee is after an inconceivable and incomprehenſible manner, infinitely, and eſſentially, good, holy, and pure. Wherefore there can be no reconciliation, nor vnion, betwixt him and the ſinner, till the ſinfulnes of the ſinner be remoued, and the image of God bee formed and imprinted in him aſreſh. Euen as the poyſon of an Adder is contrary to the nature of a man, and the venome of a Toade extreemly oppoſite to his life: and therefore no force can compel, no wages hire, no Rhetorique perſwade, no perſwaſion induce him, to lodge a Toade, or Serpent, in his boſome: ſo is it impoſſible that the moſt holy, pure, righteous, perfect eſſence of God, ſhould admit (into a ſocietie of grace and glorie with him) the impure, filthie, lothſome, toadlike, ſerpentine nature of man. For though the infinit perfection and excellencie of Gods nature be ſuch, that hee cannot receiue any hurt or endamage-ment from ſinne; as a man is hurt by the poyſon of a poyſonfull creature: yet ſtill withall, ſuch is his excellencie, and the infinitnes of his power and goodnes, that hee cannot but remoue farre and farre from himſelfe, all things whatſoeuer, that are contrary vnto himſelfe. What fellowſhip can there be betwixt light and darkneſſe? God and wickedneſſe? How can things abſolutely and eſſentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man (if wee may uſe that epithite in this matter) perfectly ſinfull; either God muſt become ſinfull like to man, or man holy like

to God, or else there can be no gracious vnion and communion betwixt man and God. Now to imagine that God should become sinfull, is the most blasphemous and vtterly impossible imagination in all the world. Wherefore vnlesse a man be made holy, (that is to say, be regenerate, or borne againe) hee cannot see the kingdome of God.

3. Reason.
From the tenour of the covenant of grace.

Ezek. 36. 26.

In the third place let vs peruse the covenant of grace, in which the Lord hath manifested his purposes of goodnesse to the sonnes of men, and wee shall finde that it runneth along in these promises: *I will giue you a new heart, and a new spirit will I put within you: I will take away the stony heart out of your bodies, and giue you an heart of flesh.* Hence it is easie to reason thus, Whosoeuer is a stranger to the covenant of promise, is likewise a stranger from all happinesse, and from eternall life. Now vntill a man be regenerate he is a stranger to that covenant. For why? that promiseth in the first place a new heart, and a new spirit: wherefore it must needes follow, that vntill a man be regenerate, hee cannot be saued.

4. Reason.
From the end of Christs death.

Lastly, let vs consider the end of our Sauour Christs death and sufferings: was it only to purge vs from the guilt of sinne, and to saue vs from the pit of hell? was it not also to redeeme vs from this present euill world? that we being sanctified by his truth, might auoid the corruptions that are in the world through lust, and become a peculiar people vnto him, zealous of good workes. Doubtlesse had Christ gone about to ransome vs vpon

vpon other termes, hee must haue lost his labour altogether. If Christ should come, and dye, for one man, tenne thousand times; all those deaths should profit that one man nothing at all for his saluation, vnlesse he be made a new creature. For the death of Christ, though it be of force to reconcile mercie and iustice in God, yet is not of force enough to make God vniust, or to diminish any whit his infinite righteousnes; which should be diminished (yea annihilated) if he should open the gates of heauen, to vnholly, vn sanctified, vnregenerate persons: for then should he be a louer of the wicked, then should fooles dwell with him, then should hee haue fellowship with the vnrighteous, and communion with the darkest darknes. Whereas the Scripture saith that he is light, & in him is no darknes; and that if we walk in darknes, and say, wee haue communion with him, wee lye, and deale not truly. For all that are in heauen are loued of God, and haue communion with him. Wherefore such admittance of such men into heauen, can no more stand with Gods iustice, than it can stand with a mans life to be cast into the bottome of the sea. For this cause, it was neuer the meaning, or intention of our Sauour, to open heauen to any, but to those whom he would sanctifie, and by sanctification bring to saluation. And so wee conclude the poynt in this manner: Whosoeuer is without Christ, cannot possibly come to heauen. For he is the way, the truth, and the life: Euery vnregenerate mā is without Christ, for all that are in him are new creatures, hauing crucified

1. Iob. 1. 5.

crucified the flesh, with the affections and lusts. Therefore no vnregenerate man, so continuing, can see the kingdome of God.

CHAP. III.

Containing a description of Regeneration.

SO haue we demonstrated the truth of this necessary principle of Christian religion. Now wee goe forward to explicate the same, and wil endeuour to lay it open so cleerely, that euery man may be able (if hee be willing to bestow the labour of trying) to discerne of his owne estate in this behalfe, and to say whether himselfe be regenerated yea or no. So will there be a ready way made, to that application of the doctrine which hereafter we intend. Now (that this matter may be soundly conceiued of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to giue a description of regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects do follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure I pray you reuiue your attention to heare in order.

*The explication
of the doctrine,
by shewing
four things.*

*1. A description
of regeneration.*

For the first poymt Regeneration, (called also sanctification, and renouation, and conuersion, and

and repentance, hauing the three former names giuen it, in as much as it is Gods worke in vs: the two latter, in as much as we also (being moued by God) doe work together with him for the accomplishing and fulfilling thereof; and fitly called a re-begetting, because in it wee are restored to that image of God, wherein wee were at the first created: but now, by meanes of our corruption through the fall, are altogether destitute of it in our first birth). This regeneration, I say, seemes to me conueniently described in these or the like termes: It is a worke of the spirit of God, by meanes of the word of God, infusing holinesse into the whole man, for the glorie of God in his saluation. I call it a worke, because it is so called of God himselte, for wee are said to be his workmanship, created in Christ, vnto good workes: and because to beget, is to doe; to be begotten, to suffer, in the plainest discourse of naturall reason. Now this worke is in this description set out by all the causes, and by the subiect thereof. The causes are foure, all briefly named in the description. The efficient, formall, materiall, and finall. The efficient is double, principall, and instrumentall. The principall, the sole author (in whom remaineth all the power of working, and to whom all the praise appertaineth) is the Spirit of God, the Holy Ghost, the third person in Trinitie. The same Spirit by whom our Sauour Christs Manhood was conceived in his Mothers wombe, is the sole worker of this conception of grace in the heart of Christians. So doth our Lord himselte

Ephes. 2. 10.

D

instruct

vers. 6.

chap. 1. vers. 13.

Ezek. 36. 26.

instruct *Nicodemus* in the words following, saying, *That that is borne of the spirit, is spirit* : and before *S. Iohn* had told vs, that beleeuers were borne, not of blood, nor of the will of the flesh, nor of the will of man ; that is, not by any naturall power, vertue, or strength, which is naturally inherent in them ; but of God, that is, of the Spirit of God : wherefore in the new Couenant, the promise is made on this wise, *I will put my spirit in your hearts* : and in another place, *I will powre forth my spirit upon all flesh*. The spirit of God that rests vpon our Sauour Christ, doth descend from him, vnto those that shall be his members ; at the same time implanting them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angel can quicken the dead soule, no creature can breathe into vs the diuine nature : but we are the workmanship of God, by his spirit created vnto good workes. This is the anoynting oyle, that being powred vpon vs, doth consecrate vs vnto God. The holy Ghost himselfe (in a wonderfull and vndiscernable fashion, as the winde that bloweth where it lusteth) doth conuey and insinuate himselfe into the man, whom he will beget againe to a new life, and becommeth purifying water to cleanse him ; and an holy fire, comming downe from heauen, to consume his corruptions, and refine him for the Lords vse. And yet the spirit of God, that could worke of himselfe, and without means, pleaseth not so to do in this great worke : but of his owne freewill, makes choice for himselfe, of a fit and blessed instrument for that purpose ;

purpose; euen the law of God, the whole doctrine of the Scriptures: which hee hath for that end, made knowne to the sonnes of men by his holy Prophets; and which hath receiued this high commendation, from the diuine testimonie left in writing by *Dauids* pen, that it is perfect, and conuerteth the soule. This doctrine hath two maine heads; the Law, and the Gospell. The former vsed by Gods Spirit, as a necessary preparatiue; the other, as a proper and essentiall instrument in this businesse. Wherefore the Word is called the incorruptible seede, which being sowne in the heart, doth by little and little grow vp to a new creature; and *Peter* tels vs, that by the precious promises, wee are made partakers of the diuine nature; and to his Apostles our Sauour vttereth as much, saying, *Now are you cleane by the word that I haue spoken vnto you.* There may be a question made, whether the word of God read on-ly, may become effectuell to regenerate? or whether it must want this efficacie, vnlesse it be preached, as well as read? To which question, me thinketh that this should be a true answer, that the instrumentall power of regenerating cannot be denied to the Scriptures barely read, though preaching be not ioyned withall. For why? seeing the doctrine of the Gospell is called, the ministration of the Spirit, and it is the doctrine of the Gospell, when it is offered to the vnderstanding by bare reading; therefore it must follow, that in such case also, it may become the power of God to saluation, and the instrument of the spirit to regenera-

Psal. 19.

1. Pet. 1. 23.

2. Pet. 1. 4.

Iob. 15. 3.

tion. The same precepts, promises and threats are by reading, deliuered to the mind of the man that readeth, or heareth the Word read; and why then should we thinke, that the Holy Ghost either cannot, or will not, worke together with them? Yea doubtlesse he can doe it when he will, and will doe it then, whensoever hee doth not (as often hee doth not) affoord to men a possibilitie of enioying any other helpe than reading. Vnlesse the not being preached, could make the Word not to be the law of God: I see no reason that it should be thought vnable to conuert soules, without being preached. But withall we must adde this, that the Word of God is made effectuell by the Spirit, more often, more vsually, more ordinarily, to beget a new life, in the preaching (that is to say, the interpreting and applying of it, by the mouth of a man, inabled and assigned to that worke) than in the bare reading: for the Lord hath appoynted in his Church, Pastors & Teachers to be his Workmen, his Labourers, Dispensers of his heauenly mysteries, and Fellow-workmen together with him; that (by becomming his instruments, to conuey grace into mens hearts) they might become spirituall Fathers vnto them; and by attendance (not to reading alone, but also) to doctrine or teaching, they might saue themselues and their hearers. And when Christ himselfe was pleased to raise vp the dead world of the Gentiles, vnto the new life of godlinesse (and so to fulfill that which himselfe had foretold, saying, *The dead shall heare the voyce of the Sonne of God, and they that heare it shall*).

1. Tim. 4. 13.

Iohn 5. 25.

shall line). He commanded his Disciples to go and preach vnto al Nations. Will any man make himselfe so simple, as to say, he meant thus; Take the volume of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtlesse, he willed his Disciples to doe that, which they had so often seene and heard him doing; whose custome was (as wee may collect out of the fourth of *Luke*, where one instance is recorded, to make vs conceiue his ordinarie practice) when he had read: to interpret the Scripture by him read, as there he did, saying, *This day is this Scripture fulfilled in your eares*: and after (to apply it to the hearers, as in the same place) he falls into the reproofe of their quarrellsomnesse against him, that would vpbraide him with the prouerb of, *Physitian heale thy selfe*; amplifying his reproof, with allegation of the examples of the Widow of *Zarepta*, and the Syrian *Naaman*. So the Apostles could not mistake his meaning, when himself had by constant practice gone before them, in doing what he bad them doe. And therefore it will not at all follow, that because the word read, is able to beget faith; either the Ministers may content themselves vsually to reade it, without preaching: or the people vsually content themselves to heare it so; and not be carefull to seeke for the preaching of it. For of such absolute necessitie, and of such excellent worth is regeneration, that it is needfull to seeke it, (and sinfull not to seeke it) not only in some one of the most easie meanes that may sometimes procure it; but also in all the

meanes (though neuer so painfull) that God hath appoynted for it. Euery man may reade himsele, yea, must reade, if hee can. Yea, I suppose, is also bound in conscience, if hee haue senses, capacitie and meanes to be able to reade. This is a dutie that might haue been performed, without establishing of any Ministerie in the Church. But the Minister is, not onely to reade; but also to diuide the word of truth aright, to exhort, improve, rebuke, to speake to mens edification, exhortation and comfort; that he may be truly called a fellow-labourer with God, in the worke of mens saluation. Wherefore they doe but frame an idle excuse of their owne idlenesse, that for the patronizing of their sloth, would loosely inferre a false conclusion, (out of true premises) from the power of the Word read: seeking to deny the necessitie of constant interpreting and applying it; because it requireth much more paines in the Preacher, than they be willing to take, and sometimes must cost the hearer more trouble and labour in seeking it, than most are willing to put themselves vnto. They know not (at least they consider not) the value of grace, that for the working of it in others, or getting of it vnto themselves, will perhaps consent to doe a little something, that they may do with ease or with small paines: but will rather (euen against cleere light) deny the necessitie of a dutie somewhat more difficult, than that they will addresse themselves (for all the difficultie) to performe the same. Such persons neuer felt in their hearts the want or desire of sanctification. Men doe not vse

to labour thus by the halues, for outward benefits of great esteeme. Yea they account no paines too much for the attaining of earthly commodities: neither doe they rest themselues satisfied, in hauiug done some one or two things that may procure their profit, but whatsoeuer may be thought auailable for that purpose, they dispatch it: not ceasing till they haue gone through all those meanes of accomplishing their desires, which their wits can possibly inuent. And shall wee rest our selues satisfied in one thing, that may conuert? shall we thinke it enough to be constant in one exercise, that may worke grace? Doubtlesse if we doe so, our owne worldly wisdom and diligence shall rise vp in iudgement, and condemne our spirituall folly and negligence. Yea brethren, in things temporall, men stand thus affected: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, and most earnestnesse, in that which they haue cause to thinke, will be most auailable for their purpose.

Now without question, the word preached is more vsually and more powerfully effectuell to regeneration, than the word read. The holy Ghost doth more often, and more mightily work by the word, interpreted, & applied, than by it barely repeated out of the booke. I thinke him not worthy to be reasoned withall, that wil stand in deniall of this matter. Read the stories of holy writ, & search and see, if the examples of men (by only reading) regenerated, be not few, rare, seldome? nay scarce
any

any where at al to be found: but on the other side, the examples of men by preaching made new, common, frequent and vsuall. Therefore be it againe concluded, that he doth farre vnderalue the gift of spiritual life, which satisfying himselfe in the lesse vsuall, and lesse auailable meanes of working it, because it is most easie; pretermitteth the more auailable, and more vsuall, because he is not willing to vndergoe the paines, labour, or cost that it will require. And thus you haue the efficient causes of regeneration: Gods spirit as the cheife: the word, principally preached, as his instrument. The materiall cause is holinesse, that is the thing, in the working of which, regeneration is conuerfant: Holinesse (I say) the most admirable of all things in all the world: as farre surpassing wit, and learning, and riches, and other earthly vanities; as learning surpasseth ignorance, and wealth beggery. This is (as it were) the character of Christ Iesus, the image of God, the beauty, the riches, the strength, the life, the soule, of the soule
† & of the whole man: It is a very beame of the diuine light, called therefore by the Apostle, The diuine nature: it is the most excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that distinguisheth Angels from diuels: the Saints, from the damned Ghosts. Take away from a blessed Angell his holinesse, he will become a blacke fiend of hel. It is (in a word) the best of all things that a creature can haue: without which nothing is worth the hauing: and with which the meanest condition

on is able to afford a man happinesse enough. This admirable thing, that can by no words bee sufficiently commended, is giuen by regeneratiō; and therefore we call it the matter of regeneratiō. Now holinesse is nothing else but this: a supernaturall power of withdrawing the faculties of the whole man from sinfull and earthly obiects, and exercising the same vpon God, and the things of God. This *Adam* had in his first creation, and that in such perfection as God required at his hand. This should hee haue propagated to his sonne; and his sonne, to his sonne, had hee continued in his innocency: so that to him the same thing was naturall (and to his innocent posterity should haue been), which now to vs is about the power and course of nature to attaine; and therefore need wee to get it by a second birth, because wee cannot get it in our first birth. For the naturall man doth not conceiue in his mind (and consequently neither apply his will and affections to receiue) the things of God (as the Apostle speaketh): yea his minde is alwaies bowing and bending, after either bare earthly, or very hellish obiects: but because these things must bee spiritually discerned, therefore the holie Ghost endues him with a new power of raising himselfe vp, from these base and filthie matters, vnto his Creator (the eternall fountaine and first cause of being and of blisse, euen vnto the God of heauen; in comparison of whom, all things are lesse and worse than nothing) and likewise vnto the things of God, remission of sinnes, the fauour of God, com-

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Zach. 12. 10.

2. Tim. 1 7.

munion with Christ Iesus, encrease of holines, and the like to these, which are by an excellency called the things of God: because they are the chiefest of all those things, that he bestowes vpon the sonnes of men; and to the seeking whereof, hee directs them in his holy word, whereas else they would neuer haue sought them. This is the materiall cause of regeneration. The formall is, infusion, as witnesseth the Lord himselfe, saying; *I will powre vpon the house of David the spirit of grace.* And in another place; *I will powre floods vpon the drie ground.* And Paul saith; *God hath giuen vs the spirit of a right mind.* For whereas some qualities are implanted in men by nature; some attained vnto by their owne industry, and by vertue of certaine actions for that purpose performed; and some againe are wrought in them by a supernaturall work of God: this gift of holinesse is neither naturally descended vnto them (as it should haue been, had their parents been innocent); nor yet attained by their diligence and paines, or by force and power of any action done by them: but is put into them by the spirit of God, working aboue and beyond, either their power, or the power of the acts that they shall doe, for the attaining of it. Let vs make the matter more plainly vnderstood by comparisons. The power of seeing, is naturally bestowed vpon all men in their very birth, and by the course of nature working in their mothers wombe. This power or vse of this facultie is altogether denied vnto some men, and they are borne starke blind, as was he of whom we reade in the Gospell. Christ with

with spetle made cley, and hauing annoynted his eyes, bad him to wash, and hee returned seeing. We say now, that into this man, the power or act of seeing was infused: for why? by nature he could not see. The spetle, clay, water, had no such natural force in them, as to work the power of seeing in an eie, that through natural indisposition, wanted of it: where it must needs be infused (y is) wrought in that person, by a supernatural work of God. So againe, Health is a qualitie; sicknes (for example a burning ague) taketh away this qualitie of health. A man being so sicke of such a disease, consulteth with Physitians, receiueth potions from them, and recouereth his health: this qualitie now was acquired, or gotten by paines & industrie. For by vertue of some inherent quality in y medicines receiued, was this quality of health restored vnto the body. But a man that was sicke of an ague in the time of *Peter*, sending to him, receiueth a napkin frō him, and by the receiuing of it is healed. This health was an infused health: for not any power inherent in the cloth, or deriued from the body of *Peter*; but a supernaturall worke of God, did procure that health at the presence of such outward actions. In like sort, holinesse was to *Adam* a naturall power, or abilitie created in him, and with him, and immediatly accompanying his nature, or issuing from it. But the diuell robbed him of it, by taking that from him, and poysoning him with the contrarie naturall impotency of sinne (for I suppose we may well call sinne, I meane originall sinne, a naturall impotencie, or a mischieuous and corrupt disorder

der in all the faculties). Wherefore it is requisite that he recouer it againe, if he shall be saued. Now the Lord of heauen pleaseth by meanes of the word (as it were by the spittle of his mouth making clay to annoynt his eyes) to re beget or recreate this quality of holinesse in him; not that the word hath any naturall inherent abilitie of working holinesse; no more than a napkin of curing an ague; but alone because the Lord sees it fit, in and with that doctrine to worke this worke, by a power immediatly and solely deriued from himselfe. So may a man by long study, obtaine the science of naturall Philosophie, which is a qualitie, and an habit; but the Lord did please by his owne immediate power, to deriue this science into the mind of *Salomon*: and therefore his knowledge was an infused knowledge, and more excellent for measure and degree, than euer any man did, or could attaine by studie. So the power of speaking and vnderstanding any language, is a qualitie, which by study or custome of hearing and speaking, a man may worke in himselfe; and he that by much labour and reading, gets (for example) his Latin tongue, hath wrought this qualitie in himselfe: but the Apostles had the knowledge of speaking all, and by name the Latin tongue, put into them suddenly, by the immediate operation of the holy Ghost, and by vertue of a diuine worke, in an vnconceiueable manner working in their imaginations. So we call holines an infused qualitie, because the holy Ghost, by vertue of his owne hand, and by power immediatly deriued from himselfe, not
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by vertue of any power naturally dwelling either in man, or in the Word, doth please, in and with the Word to worke it in man. The spirit of life doth breathe it into those in whom it is, and they haue it by the meere efficacie of his diuine power, not of the meanes in themselves, considered. Neither yet must we neglect those exercises and ordinances, in and by which it pleaseth him to co-operate, and to conueigh vnto vs this grace; but rather must with all diligence apply our selues vnto them; that by making our selues subiect vnto his blessed will, we may likewise be capable of this excellent worke of his. Though clay made of spittle: and the water of Siloah, had no such vertue in them, as to make a blind eye see, and to turne the naturall impotencie backe againe into the power of seeing; yet the man that was borne blind, was to vse that washing, and that clay: for else his disobedience to Christ, would haue depriued him of the diuine vertue of Christ, which vpon his obedience, shewed it selfe in healing him. So regeneration is not attaineable by vertue of any act or acts, that we or any creature can doe; but it commeth from aboue, and is effected by an inconceiueable power of Gods spirit (for it must needs farre surpass the strength of a creature, to change the soule, and to cause a returne from so miserable a priuation or naturall impotencie (as sinne is) vnto so glorious, blessed and excellent an habit, or supernatural abilitie (as that holinesse is) into which we are transformed). But for all this, he that would haue the holy Ghost shew his infinite power in

1. Theſ. 5 23.

making ſuch a change in him, muſt willingly ſubmit himſelfe to the doing of any actions whatſoever, wherewithall the ſpirit of God ſhall manifeſt, that it is his pleaſure to ioine this his happy and powerfull working. And ſuch is the formall cauſe of regeneration. The finall cauſe, or the end of it, is the glory of God, in the ſaluation of the party regenerate. For (to ſpeake truth) it were a ſhame and reproch to the God of heauen, to let a ſinner (that is to ſay, his profeſſed enemy) come into heauen: for this would vpbraide him with falſehood, in regard of his word, and with want of holineſſe and iuſtice in his nature. Now the Lord cannot be ſo weake, as to do any thing, that ſhould giue him iuſt cauſe (to ſpeake (as of God wee muſt needes ſpeake) after the manner of men) of being aſhamed thereof. Wherefore that hee may with glory and honour, and praiſe, and the content of his owne moſt holy nature, take thither ſo many of the corrupted ſonnes of *Adam*, as hee pleaſeth to make veſſels of honour; it is his will and care thus to change their nature, and to renew them by his ſpirit: and ſo he obtaineth the fulleſt fulnes of glory that may be in their happineſſe, being for euer praiſed by all his holy creatures, and (which more is) infinitely ſatiſfying himſelfe in the beholding of the excellency of that great worke of their bleſſedneſſe, and the moſt pure and holy, and admirable meanes, that hee hath ordained to bring them vnto it. And theſe are the cauſes of regeneration. The next thing mentioned in the deſcription, is the ſubieſt of it: which is the whole man,

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in all the powers of the soule and of the body, according as the Apostle prayeth for the Theſſalonians, that they might be sanctified throughout, and that their whole soule and body might be kept blamelesſe. And by this note it is differenced from all other changes, that may carry any resemblance to it; they being all but partiall changes, either of the outside alone, and not the inside; or of some one power alone, not of all the powers: because indeed they are not fruites of holinesſe, but either of hollownesſe and ſeſſe-loue; or at best, of a bare and weake worke of illumination. And thus haue I performed the first thing intended, in describing regeneration; of which if any man demand what it is? we say it is a change, y^e is, a bringing of a new and (here too of a) contrary quality, in stead of the old that was before; if, who makes the change? the holy Ghost: if by what meanes? by the Word: if in what manner? by infusion; that is, by the working of a proper and immediate vertue deriued from himſelfe. If from what, and to what this change is? from the sinfulness of a man (which he receiueth from *Adam* successiuely) to holinesſe. If wherein? in the whole man, soule and body, and all the powers of both: If to what end? to the glory of the worker, and saluation of him in whom it is wrought. O happy worke of an happy workman, by an happy instrument! and thrice happy that man, in whom this blessed worker shall vouchsafe to accomplish this his most worthy, and excellent, and onely blessed worke, to so worthy and blessed a purpose.

CHAP. II II I.

Shewing the order of working Regeneration.

*2. The order of
regenerating in
four actions.*

*1 Shewing a
man his natu-
rall sinfulness.*



Now I proceede to declare, in what order the Spirit of God pleaseth to performe this most admirable change: which is done in these foure actions, which I shall lay downe. First, the Spirit of God working in, and with the Law (but tempered with the Gospell) becomes a spirit of contrition, causing a man to see and feele his extreame sinfulness and wretchedness, in so much that he is euen wounded at the very heart therewith, and his sinfull and vnhappy estate becomes a wofull bondage and captiuitie vnto him. The Lord doth not alone raise vp miserable terrors of conscience in him, in regard of some one or more grosse offences that he hath actually committed, (although often hee maketh these very terrors, a meanes of making himselfe a passage to enter in at); but he opens the eyes of the mind, to see the very mud and filth of the soule, that lay at the bottome before, vnseene and vndiscerned. The Spirit conuinceth him of sinne: It shewes him that generall wickedness and sinfulness of his nature, whereof we spake before. Now hee feeles his vnbeleefe, pride, ignorance, hypocrisie, and other heart-corruptions. He iudgeth himselfe worthy to be destroyed, not alone hauing a sight of his owne inability to escape damnation: but likewise
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of the iustice of God in damning him, so that hee doth euen stoope and yeeld himselfe thereto. Whereas before he was aliue without the Law, not hauing the true knowledge of it; now the Law comming in the sound power and working of it, through the strength of the holy Ghost, causeth that he becomes dead in his owne sense and apprehension : but sinne becomes aliue to his sense and feeling; and he perceiuing the strength, force, violence, and mischieuoufnesse of it, more than euer before, now cries out with the Apostle, *O miserable man that I am!* and now confesseth, that hee is carnall and sold vnder sinne, as the same Apostle did, in the same sense of his naturall wretchednes, which the comming of the life of grace had brought with it. Thus the death of sinne begins to be changed into life, in that it is felt and discerned. For the very first working of this new life, must needs be a feeling of the old death in sinnes and trespasses: Not (I say) alone of his death in hell, in regard of his deseruing the torments thereof; but of his death in sinnes and trespasses, of his vtter inabilitie to doe any good thing, of his vtter emptinesse of all heauenly graces, of his extreame flauerie to vngodlinesse and vnrighteousnesse, and all the lusts of the flesh; and of his perpetuall and vehement pronenesse to al abomination and wickednesse. There is often (I confesse) a worke, and a very terrible worke, of the Law and the naturall conscience together, procuring most extreame and hideously bitter pangs, and hellish agonies in the soule of man, where the spirit of regeneration

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neither

neither is, nor euer shall be: this being alone a fruit of the spirit of bondage, not of the spirit of grace. And oftentimes againe, the spirit of sanctification comes into the soule, together with this spirit of bondage, making a violent entrie, and by maine force breaking open the heart, formerly locked and barred against it; and so beginning this sauiing worke of holinesse. But terrors of conscience, which may be in all vnregenerate men (because they are already in all the damned, into whom no part nor piece of regeneration can enter) is farre different from this first degree of the worke of a new birth. The sanctifying spirit, laies the filthinesse, not alone the danger of sinne, before the eyes of the mind. It causeth a man not alone to be in extreame anguish, because he feares he must bee damned: but euen to loath and abhorre himself, and to be very vile in his owne eyes, because he knowes hee hath deserued to bee damned: and that so foule a thing as sinne (wherewith his Maker hath due cause to be so much displeased) doth not alone abide; but raigne and command in him. Wherefore he doth euen lie downe at the foote of the throne of Gods iustice, and in a most ardent abhorring of himselfe, doth subscribe to the righteousness of God in his owne feared destruction; hauing nothing in the world to say for himselfe (as of himselfe), why he should not be destroyed: and not so much as a tittle of a word to object against the perfect and exact equitie of the liuing God, if that he should destroy him. Sin, I say sinne, not alone the punishment of sinne, but
finne

sinne it selfe, is discovered vnto him: he sees its loathsomnesse and vilenesse; he sees its strength and violence; he sees his owne totall defilement; he perceiues himselfe throughly, and throughly polluted with it: and cries out bitterly, Ah what shall I doe! not only, nor so much, because I shall be damned; but because I am so wicked, so sinful, so contrary to God, so rebellious against him, so very a traitor vnto him, and so vtterly vnable to mend these wofull disorders of my soule. These be his groanes, these be his plaints: and his cryings out are of his wickednesse and iniquitie, wherein he was conceiued, wherein he was borne, wherein he hath liued, and whereof now he perceiueth not so much as one part of his heart, or of his life, to be cleane and vnspotted. This acknowledgement and sense of our sinfulness, is the very first beginning of holiness. The vnregenerate often sees and feeles his damnation; the regenerate alone his sinfulness, the miserable deprauation of his nature; the vtter, totall, odious pollution of his whole man; being so loathsome, that he sees God cannot chuse in iustice but detest him, and for any thing that is in himselfe, for euer reiect him. This apprehension of sinfulness is mixed alwaies at first (at least often) with the feare of Gods wrath and vengeance: but it doth so temper and allay that feare, as the bitterness thereof, carries not the soule furiously to contend against God, as else hee could not chuse but doe. For his hatred is not stirred now against God, whom in truth (by vertue of a secret, vnfelt, and vndiscerned hope, that

2. *An earnest desire of holinesse with remission of finnes.*

the spirit of God hath created, and doth vphold in him) he loueth and honoureth (though he be more than halfe in doubt, lest he may destroy him) but alone against himselfe, his wretched hatefull selfe, that is so intollerably wicked and naught, that hee can see no cause, but that the Lord should glorifie his equitie and iustice, in damning him. And so much for this first worke of regeneration: the second followes it close at the heeles, and is nothing else but an earnest desire of attaining holinesse and vertue, together with remission of finnes, and the fauour of God in Christ Iesus. For you must conceiue the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the doctrine of the Gospell, and a generall assent also to the truth of it: this doctrine being (as I said before) an instrumentall cause of regeneration. But now the generall knowledge begins to bee made speciall, and the man touched with a sense of sinne, is moued also with a most vehement longing after grace and mercy; not alone to pardon his sinne, but also to heale his soule of it, as of a desperate wound, which he feeleth to be most smarting and mortall. So he cries out, Who shall deliuer mee from this body of death? No hungry man did euer, with a more eager appetite wish for meat, nor thirsty man for drinke, nor couetous man for money, nor ambitious man for aduancement, than he now longeth to bee reconciled vnto God in Christ; to haue his soule nature made cleane, his wofull finnes forgiven, his abominable corruptions remoued and killed, and holinesse planted in their

their roome. Oh how faine he would be holy! O how faine would hee bee humble, faithfull, obedient! how faine hee would belecue in, loue, feare, serue God! but, ah wretch that he is, he cannot: Woe, woe vnto him, he cannot. O, how shall hee be able to preuaile against these vile disorders of his heart and life? how shall he doe to be lesse sinfull and more righteous? These bee his thoughts, these his wishes, these his groanes: he finds so great a misse of nothing, as of the pardon of his sinne, and the graces of the Spirit of God; and if he had that bestowed vpon him (were he a beggar, a prisoner, a slaue, any thing) yet hee should seeme to him selfe an happy man: and, ah Lord (thinks he) that thou wouldest be pleased, for Christ his sake, to forgiue my wickednesse, and to heale my nature. Now the thirst that he had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an ague, makes no reckoning of his fine cloathes) hee doth almost put off all those desires: and poore or not poore, esteemed or not esteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his sinnes pardoned and subdued, and his vnholly nature made holy: that is all in all with him. **T** here is to be seene in vn sanctified men, in cases of terrors of conscience (which sometimes doe lie long vpon them) a great desire to be free from the insufferable euils they see comming vpon them. For who can make question, but that *Iudas* would faine not haue been damned? or that the damned in hell haue not a wonderful desire to get out of their

torments? this being one maine aggrauation of their pangs, that they cannot but desire to be deliuered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnder-prop them with hope, doe vanish in these desires, and lose the fruit of them for lacke of a kindly working of them towards the Lord: for they bee not lifted vp to heauen-ward. But the man that is now in framing a new (being sustained with the fore-mentioned secret hope) hath vehement and settled wishes, fixed and fastened in him; whereby he thirsteth after the grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the spirit, are differenced from the desires of the vn-sanctified, (that are meere fruits of nature which would faine be well eased of an heauy burthen) by these two things: First, that they are directed vn-to God, whereas the other are rousing and confused desires. Secondly, by their being set (alwaies as well, often as much, sometimes more) vpon holinesse, as vpon freedome from punishment: vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly kingdome; whereas the heart of the vn-sanctified is so taken vp (when hee must needs feele it) with the sense of his misery and punishment, that hee cannot haue while to settle any part of his longings, vpon the renewing of his soule by grace; and so farre is the worke of a new birth well proceeded. The poore dead man being so farre awakened out of his senselesse death in sin, that with great disquietment he fees it, and with heartiest

heartiest workings of his soule doth couet to come out of it: which last I take to bee the hungry and thirsting after righteousnesse; noted by our Sauour as a blessed note of blessednesse. In the third place, there is dropped into him the spirit of grace and supplications, by which hee is at length imboldened to goe vnto God, and in some solempne and expresse manner, to vtter his confessions and petitions; which before (perhaps) for some good space of time, hee could not dare to doe. For the former two workes of grace do often (a great while together) shew themselues in sighes & grones, and sudden and strong eiaculations, and secret and vndissembled boylings vp of desire, in deepe wishes and longings, afore the poore sinner can take so much heart to himselfe, as to make a formed and setled prayer vnto God. But after the working of these motiōs some while, he puts vpon himselfe the resolution of the King of Nineueh, and saith within himselfe, Let me cry mightily vnto the Lord of heauen and earth; his mercies are infinite: who can tell, but that he may haue mercy vpon me, that I perish not? (so is his secret sustaining hope, now formed and fashioned into the right proportion of a sauing grace: and shewes it selfe manifestly within him) hee saith to himselfe, there is hope concerning this thing; and therefore I will cry, and continue crying, and let the Lord doe what hee pleaseth vnto me. Then downe vpon his knees he falls, and with his hands and eyes lifted vp to the throne of grace (yet almost afraid and ashamed to looke thither, and therefore

3. The spirit
of Prayer.

Jonah 3.

therefore ready often to rise vp, and start backe againe), he dares at last to powre foorth his lamentable confessions into Gods bosome; whom now he hopes he may haue leaue to call father, though (alacke) he hath been too too vngracious a child. Thus he proceeds to arraigne and accuse himself; acknowledging (for which he hates himselfe, because it is so plaine that hee cannot but know it), that he hath sinned in such and such, and such and such particulars; and that hee hath a most filthie heart, as full of wicked inclinations and thoughts, (he thinks verily) as the sea it selfe is full of water. Wherefore he passeth a very sharpe sentence vpon himselfe, and that also very sharply; plainly saying, with an inward assenting of his very soule, that hee is fully worthie of all those plagues and punishments, which the Lord hath threatned in his word, and will execute in hell; and that it should not bee in the least degree iniurious, if God would not be mercifull vnto him: for ah! how vnfit is he to receiue mercie? But yet withall, hee takes heart in the most humble abasement of himselfe, most earnestly to call, and cry, and beg for mercie, and forgiuenesse, and for the worke of grace, to change his nature from that lothsome disposition which troubles him. Now it may be, by the working of hope, hauing his heart so much softned, that teares (before stopped vp by that binding force, that strong and secret sorrowes shew themselues to haue in mans heart) doe euen begin to flow forth from him, to adde (if it might be) a greater seruor vnto his prayers. And if at
first,

first, second, third, fourth, and (it may be) many more times, he seeme to haue cried in vaine (because pnone answere commeth, but heauen it selfe seemes strongly stopped vp against him) yet hee goes againe still to the same throne of grace, againe reckoning vp the same, and (if he can also) new sinnes, againe bewailing them bitterly, and heartily imploring both pardon and help againe. This is to come vnto Christ Iesus heauie laden, as our Sauour comfortably inuiterh vs; this is to seeke God while he may be found, and to call vp-on him while hee is neere, as the Prophet exhorteth vs. Which hauing done, he knowes not what to doe more; and therefore euen casts himselfe vpon Gods goodnesse through Iesus Christ; and knowing that in him (the Sonne) the Father is well pleased: hee striues to rest in him, continuing to knocke, continuing to seeke, because his heart giues him, that at last hee shall not faile to finde acceptance. And this spirit of prayer seemeth to me so proper to the regenerate, that it cannot any way befall the vnregenerate: who when he feeleth not his miserie, doth but multiply idle words in seeming to pray: when hee feeleth it, is so wholly drowned and swallowed vp thereby, that hee cannot runne vnto heauen for helpe. But with the regenerate, prayers and supplications are alwaies found, and a continuing therein also, how many bitter repulses soeuer hee suffers at Gods hand, as often hee doth very many; the Lord either deferring or making more speed to answere, as he sees most behoofesfull for the profit of each of his ser-

uants; and proportioning the fruite of his grace this way, to his knowledge of their abilitie and fitnesse to receiue an answer, or to brook delaies. It must not be denied, but that the man that neuer shall be regenerate (in the griping and twin- ges of his accusing conscience, through the work- ing of the law, and the bare illumination of the spirit) may come so farre, as to rore out his *Lord haue mercie vpon me*, very often: yea, hee may by perswasion and entreaty of friends, be brought to reade some good prayers out of a prayer-booke: yea, to be glad to haue another pray for him, in his own hearing; and in some sense also, to ioyne with him: yea more, by frequent perswading, vrging, teaching of some godly man, hee may be drawne to pray for himselfe; but yet still the spirit of pray- er is absent, in that he doth not finde himselfe (by an inward mouing of his owne heart) inclined (in the midst of his griefes and feares) to betake himselfe to God for helpe, by calling vpon his name. And (which is a maine obseruation in this matter) if he pray, he prayes almost altogether for pardon, and for fauour: little for grace and holi- nesse: whereas the Christian man, (by a secret drawing of his owne inward soule, wrought by this regenerating spirit) comes vnto the Lord with his requests, begging grace and holinessse, with no lesse earnestnes, than remission and salua- tion. Yea, and hauing once begun this course, he findes so much refreshing thereby, that he cannot but continue to do it, euen sometimes with much strugling against, of his own heart, through feares and

and doubtings thereof. So it is one thing to bee perswaded to pray by men, and to doe it for ease sake; another thing to be inclined vnto it, by the priuate and secret working of the Spirit. One thing to begge for pardon, not much minding amendment; another thing to crie for the helpe of God to reforme ones heart and soule, as well as his free fauour to pardon former offences. An vn-sanctified man, by benefit of Christian acquaintance, in long and heauy terrours, may come to one of these; to the other, alone the Spirit of sanctification can leade one. To which passe, when the heart is once brought, at length the fourth act of the holy Ghost doth plainly shew it selfe; for it becomes a spirit of adoption within him, the very earnest penny of saluation, sealing vp vnto him the fauour of God, the pardon of sinne, the attaining of life; and by a new (and in truth considering the difference of former times) a strange worke, perswading him, that God is reconciled vnto him, and hath accepted him for his child. As it made him able to take vnto him words, and goe vnto the Lord, crauing to be accepted graciously: so it brings him word againe from God, that hee shall bee, yea, that he is accepted graciously; and answering him (euen as, one would say, with a sensible answer in the midst of his prayers oft-times) so strongly and vndoubtedly assures him of his being heard, that he makes, for the time, no more question of it, than whither he liues yea or no. From which assurance of spirit (hauing tasted the sweetnes of Gods grace, and felt how good the

4. A perswasion
of mercy, bring-
ing a resolution
of obedience.

consolations of his Word and Spirit are) hee growes resolute in his very soule for the time to come, in all things to please God, and finds a new kind of disposition, inabling him to auoide euill, and doe good; so hauing put his necke vnder the gentle and easie yoke of Christ Iesus, he finds rest vnto his soule: and thus is Christ formed in him, and he transformed into a new creature. For this firme purpose of will to please God in all things, is so manifest and euident, and sensible a worke of grace; that now we may say, this act of regeneration is growne to some good ripenesse, and euen now perfected in him. Before he was in making a new man, but now he is made new: now he is begotten againe, and become a sonne of God, and heire of his kingdome, and fellow-heire of Christ. I know, that it may befall an hypocrite (lying vnder the burthen of a terrified conscience, which may be totally and perpetually separated from regeneration, and regeneration from it) by the diligent inculcating of the comforts of the Gospell, and the earnest labour of some Christian and godly men (that in such case would faine speak peace), to be brought (because they are told, there is none other way of comfort) to a purpose of neuer committing such and such grosse sinnes, as they are accused of in their owne soules, and to some promise of amendment of life: but this is rather a resolution forced vpon them by striuing of others, here-upon promising comfort; than a thing growing in themselves, out of the sense of the louing kindnesse of the Lord their God: whereas a Christi-
an.

an finds somewhat within him, inclining him, and making him to say within himselfe, and euen little lesse than to sweare and vow with *Dauid*, that hee will surely keepe the righteous iudgements of the Lord, and that in all things, and for euer, to his dying day. And thus is the worke of regeneration brought to some perfection: thus doth the holy Ghost mould the soule of a man into a new fashion; thus doth he stampe vpon him a new image, and as you would say, the very lineaments and proportion of God his Father, whom in a sweete likeness (that makes him amiable to God and Angels) he begins to resemble. Only (my brethren) vnderstand you one thing for the better conceiuing of all that hath been spoken. There are two sorts of regenerate men in the world. Some it pleaseth God to cal to himselfe, euen very betimes dropping pietie and grace into them, almost together with their mothers milke (by benefit of that great fauour of God, holy and Christian education), and that euen in certaine insensible degrees; so that they cannot so easily name the beginning and progression of this worke. In these all the forenamed things are most manifestly found (for in truth the working of them doth not cease, till life cease); and that so, as sometimes the one of these workes of grace is more strong than the other. Sometimes they find a more sensible abasement of themselves within their owne hearts, out of the apprehension of their sinfulness; sometimes desires and prayers are more vehement; sometimes a comfortable resolution of pleasing God, doth

more mightily stirre in them: yet because of the early working, and that they were wrought in a still manner by very small degrees, the worke did almost goe beyond obseruation; and they cannot so distinctly tell when they began to bee abased, when to be raised vp. But there is another sort of men regenerate, who did liue a long time in vnregeneracie; yea perhaps also in profanenesse, and notable and notorious wickednes (for oft it falleth out, that the Pharisees and Scribes make lesse haste to the kingdome of heauen, than the Publicans and sinners; I meane, that the grosse offenders are sooner regenerated, than the ciuill liuers). Now for such men, it pleaseth the holy Ghost many times, yea most times, to worke these foure fore-rehearsed workes, very distinctly; making as it were some euident pause betwixt each of them, and grace goes forward in them, euen step after step, in the manner that hath been described. Most times, if not alwaies (the difference of their former life, when they were but dead, making the matter euident enough), they can name when and where; and by what meanes, the Lord began first to lay them low, to pull them downe; and (as they say, in nature corruption and generation go together) to kill their old man by terrors; till being so slaine, he had in a calmer manner shewed them the filthinesse and lothsomnesse of it. They can tell, what longings they felt before they durst pray; and what adoe they had to bring themselues to pray; and then, how long they continued praying, before they were answered; and lastly, when that sweete tidings

tidings came, that rauished their soule with ioy, and made them so inamoured of Gods goodnesse, that they euen made a strong couenant with him, to walke in his waies, and keepe his iudgements. All these things (I say) they can tell well, and nothing doth them more good, than to recount with themselues this mightie act of the most high; whereby their soules (with as great a miracle as once *Lazarus* his body) were raised vp from the rotten graue of sinne, wherein they lay (wrapt vp in the winding sheete of hardnesse of heart, and blindnesse of mind) stinking and putrifying; and (as a carkasse crawleth with wormes) swarming with those noisome lusts, that are able to poyson vp an honest heart.

CHAP. V.

Shewing the effects of Regeneration.



And so haue you (brethren) the order, and (so farre as may bee collected out of scripture) the manner of the bringing to passe of this most excellent and wonderfull worke, of a new begetting by the most excellent and wonderfull begetter, the Spirit of truth: and by that excellent and wonderfull seed of life, the word of truth.

Now I will declare vnto you (that which is the third thing I promised) the effects that follow hereupon. Not euery particular, (for who can name them? the life of grace abounding in multiplicitie of actions and operations, (as it were eating,

3. The effects of regeneration, which are foure.

1. The spirituall
combat with

2. The Diuell.

eating, drinking, breathing, grieuing, struiuing, smarting of the soule) as the life of nature); but alone some principall, and most eminent, by the seeing of which in it selfe, the soule of the new borne babe of Christ shall haue cause to receiue much comfort. The principall effects therefore of regeneration are these foure. First, a spirituall combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good estate, whereinto the regenerate is translated. Fourthly, Spirituall growth in those graces, that at first were but weake and feeble in the regenerate. For (alack) an infant is a very tender thing, and so are Gods infants. For the first of these: No sooner doth a Christiā begin to draw the breath of this new life, but he findes himselfe called to fighting euen in the very cradle (as I may so speake, and as they fabled of that renowned heathen man). He stands in a pitched field of enemies, so soone as he can goe vpon the feete of his soule? and there hee must neuer cease giuing and taking blowes, till he cease to be in this lower world. Although indeed there be some intermission, & relaxation of the strength and furie of the encounter, as it pleaseth the Lord (that knowes all thiugs) to temper them to his strength, and direct them to his good. First the diuell begins to play his part with him? and (finding him gained out of his hands, and pulled from vnder his tyrannie) musters vp an armie of tentations, wherewith at least to annoy him, if he cannot (as hee cannot) preuaile to bring him backe againe to his seruitude and thraldome. For when

when the strong man armed kept his house, all things were at quiet vnder him: but when he fees himselfe bound, and cast out, and his house rifled by a stronger than himselfe, then it must needs follow, that hee will bestirre himselfe, and lay about him with all the power that he can make. So now the poore Christian (though perhaps but an infant in grace) is violently assailed by Satan, (according to his nature) with extreme rage and subtiltie. And if it haue so falne out, that the Spirit of God was faine to batter downe the height of his heart, and make passage for himselfe, with horrible feares and terrors: then Satan labours often to reuiue those terrors, and by infinit cauils and obiections, to make him euen despaire of his saluation. There is none end almost of the diuels striuing in this case, but hee wil labour continually with new doubts and obiections, to call his saluation into question, and to make him thinke, that hee shall neuer enioy the quiet possession of his heavenly inheritance. Yet against all these, the Spirit of God so strengthens him, that by vertue of the gracious promises of God, and by the power or constant prayers and supplications, hee supports himselfe, and still continues to rest himselfe vpon the free goodnesse of God in Christ, notwithstanding all these obiections & shakings. Neither yet will Satan rest heere, but is further troublesome vnto him, by stirring vp innumerable vile suggestions to draw him to the committing of some most notorious sinnes perhaps worse than euer in all his life before, and for his old cor-
H ruptions,

ruptions, he ceaseth not to prouoke and incense them, with all vehemeney, that he may driue him into lewd and hatefull practises of sinne. But against these suggestions also, hee fighteth resolutely, much (indeed) vexed and disquieted with them, but still reiecting & abhorring them, and beating them back by the word of God (which is his sword), & by constant supplications; whereby still he settles his soule firme and fast in his holy purposes of obedience. I confesse, that the diuell is a common enimie to all mankind, both sanctified, and vn sanctified: and therefore the vn regenerate also are much molested with him oftentimes, when hee growes exorbitant, and seeketh to pull them (by the strength of vtter despaire), as it were quicke into hell, and to make them kill themselves, or doe some other most grosse and vnnaturall crime. But Satan is not willing to deale so roughly with them, if he could chuse; for he stands euer in most danger of losing them, when hee carries himselfe towards them, in so hard a fashon: wherefore he rather flatters, and faunes; endeououring to rocke them asleepe still, if hee can, in the cradle of securitie and presumption. Neither will he storme thus, but when he sees his aduantage in regard of some bodily crosse or distemper; or that he sees the Lord will needes awaken their sleepeie consciences. But for the poore Christian, hee would not giue him rest, no not for a day or two, from the most horrible feares, and from the foulest tentations, whereto his corruption giues any passage, or from others more

more hideous; especially if hee see him weak, scrupulous, and inuidious: then hee makes vse of such ignorance and weaknesse, and will neuer finde time to make an end of vexing him, but that the Lord himselfe doth please to found a retraite. Indeede the Lord, by this meanes to keepe downe his pride, and ouer-matter his strong corruptions, doth giue much way to Satans rage: but so still that he forgets not to refresh him, with seasonable aide of his spirit of prayer, and with the strength and comfort of his holy word and promises. And in these termes stands he with Satan, euer (almost) assailed and incumbred by him. And besides this, the flesh also, as a more dangerous enemy, though not so violent, steps forth to incounter him. For though by grace it bee wounded and mortified, yet is it not quite and cleane taken away and remoued. Wherefore the corruptions of his heart also grow violent in him, lusting against the spirit, and (with a kinde of insinuating and secret inclination) carrying him forward to all the former lusts of his ignorance, and perhaps to some that are more lothsome and abominable. Now vnbeleefe, passion, lust, reuenge, wantonnes, worldlines, and all the old distempers, will be mouing in his soule: and hee shall finde himselfe euer and anon, little lesse than ready to yeeld vnto them, and to be quite overcome by them. But the spirit, in this case, reuiueeth it self also, and lusts against the flesh; stirring vp good motions against the bad, and holly desires against the vnholly, and vertuous wishes against the vitious, and heartie prayers and re

1. *Of the flesh.*

quests to God against the sinfull inclinations of the euil hart : so that at length his godly purposes grow strong, & he remaineth resolute, not to work wickednes, for al his earnest pronenesse thereunto. Thus the regenerate findes himselfe strangely diuided within and against himselfe : Sometimes hee would bee sinfull, and commit such and such wickednes; and yet againe, hauing better thought of the matter, he would not. At other times hee would cast away all sinne, and faine performe all good duties with all constancie : but hee findes something within, resisting and rebelling, and he would not be so good. But still in conclusion either sooner or later, the sanctified part gets the better of the vn sanctified ; the desires and purposes of goodnesse, preuaile against the desires and purposes of euill ; and hee is settled in the holy determinations, that the spirit of God doth leade him vnto. His heart is euen a pitcht field of contrary desires ; the bad often grow very strong and vehement, and able almost to ouerthrow & chase away the good. But the good gather head againe, and beate back the bad ; and by the spirit he mortifies the flesh, and by the word of God and prayer subdueth and crucifies those carnall affections of his. I confesse there is a miserable stirre, and a troublesom discord, in the soule of an vn sanctified man, betwixt the light of the conscience, and the corruption of the will ; this haling him forward to diuers wickednesses, and that drawing backe : but the difference betwixt the naturall combat, and the spiritual, is so manifest, that no good man, which

which hath felt them both, can chuse but see how to distinguish them one from the other.

Indeed they are evidently distinguished in five things : 1. In the faculties that oppose each other. 2. In the things about which they quarrell. 3. In the motives of the opposition. 4. In the means of resistance. And fifthly, in the issue thereof. First, in the vnregenerate the will is wholly carried after sinne, alone the conscience makes a clamorous gainsaying, and suffers not the will to goe on in its euill courses vncontrolled. Hee would with all his heart commit wickednesse, but hee dares not : not so the regenerate. In him not the conscience alone stands out against sinne, but the will it selfe is diuided, in part hanging one way, in part another. He would not doe euill, not alone hee dares not ; and the act of the will setting against its owne corruption, by its owne holinesse, is farre different from the act of the conscience, opposing the will that remaineth wholly corrupted. See it in a comparison : An hungry dogge hath a strong appetite to be deuouring some meate that stands before him : but at the same time hee sees a man standing by with a cudgell to strike him if hee touch it. Now his appetite is altogether to the meate, but he is feared and ouer-awed by the sight of the man that is ready to strike him. So is it with the vnsanctified man, sinne is his foode, his will is wholly carried to it ; but the conscience holds as it were a cudgell ouer him, threatening to strike, if he taste. Wherefore, what with a full desire hee would doe, hee forbeareth in act to performe, af-

The difference betwixt the combat of the flesh and spirit, and the opposition of the conscience & the corrupted will, in the vnregenerate.

frighted by those clamours. But now a man diseased, sees some foode to which his appetite inclineth: but hee knowes it hurtfull for his body, and therefore, though his will, drawne by his senses, sometimes moue him to be tasting; yet the same will, informed by reason, doth preuaile in him to be vnwilling, and out of such vnwillingnesse to forbear. So is it with the godly man: His will stands to sinne, for the pleasure or profits sake in some part: but being better taught by Gods spirit, of the sinfulness thereof, his owne will checks it selfe, and hee sets vp his resolution not to meddle with it. So is this poynt of difference made plaine; not to be willing to do is another thing, than not to dare. In the former the will bridled and holdeth vnder its owne inward motions, and not alone the outward act: in the latter the motions, of the will haue a free scope, but alone the outward act is restrained. Further, in the things whereabout the stirre is, they differ very much. For the conscience of the vnsanctified, makes resistance to their will, alone (vnlesse in case they bee vnder terrors of conscience) in some more grosse, notorious, palpable, and vnaccustomed sins, which are commonly ioyned with shame and reproch in the world, and are not likely committed but by those that are infamous amongst men: as in periurie, murther, adulterie, theft, false witness bearing, and such like: for smaller euils, and such as the world little accounts of, though knowne and confessed to be sinnes, the naturall conscience is content to dispense, and dawbe, and dally,

dally, and giue easie way to the doing of them, vpon a thousand fond shifts and pretences: but now the regenerate mans will (so farre as it is regenerate) is in combat against its owne vn-sanctifiednesse, about euery knowne euill, the little as well as the great; that, that is allowed in the common practise of the world, as well as that, that is disallowed. For of him it is truly said, that he worketh none iniquitie. Thirdly, the naturall conscience vseth the motiues (or restraints rather) of feare, of shame, of danger amongst men (at the best and most) of destruction and damnation from God: and by threatning these things (sometimes somewhat terribly) it ouer-aweth the motions of the will, from consenting to act, though not to desire. But in the regenerate will, the arguments of resistance are fetcht from God, and from Christ, from the loue of God, from the death of Christ, from the scandall of religion, from the dishonour of the name of God, from the Lords being displeased with sinne; and not only barely, or chiefly from the punishment of sinne. Fourthly, the conscience of the vn-sanctified driues him not to prayer, to the word, to spirituall meditations, as weapons, whereby to mortifie euill lusts, and to restraints the will from consenting; onely it followes him with its owne vehement checks and reluctations, in diuers troublesome and confused thoughts. But the sanctification of the will opposeth its corruption by prayers, by the word, by the blood of Christ Iesus, and by the hopes

hopes of eternitie. For hauing this hope, he purgeth himselfe, as Christ is pure. So the vn sanctified man, when he would doe euill and dares not, is tossed and tumbled from place to place, now thinking of one thing, now of another, wishing to follow his owne inclinations, but wanting boldnesse; and if he doe any thing to helpe himselfe, it is to get him into some company, that perhaps may ease him a while. But the sanctified, when he finds this distraction of his will, vsually seekes out some secret place; tels himselfe of Gods commandement, of Gods loue, of Christs suffering for him; asketh himselfe if he can find in his heart so much to offend so good a Father, so perfect a Sauiour: and then falling downe, telleth the Lord how wicked he finds himselfe, what foule desires are stirred in him, and how weak he is to make resistance; he beseecheth God to pull out this pricke of his flesh, to strengthen him against these wicked desires, and to establishe his heart in a sincere purpose of obedience, by his holy spirit, and so riseth vp confirmed. Thus (I say) he doth vsually and ordinarily, though sometimes the suddennesse of occasions hinders him that he cannot; and sometimes his owne neglect of dutie hath so estranged him, that he findes no power so to doe: in which last case he is often foyled, in the former not so often. Lastly, the conscience, if it take the foyle once or twice, is benumbed and silenced. Sometimes it suffers its mouth to bee cleane stopped by some idle shift and vaine distinction, which the wit (that in many men is too good for their conscience) hath

hath inuented for the iustification of euill : and after some such paultry defence or apologie, a man is suffered to sinne freely enough. But if the thing bee neuer so vniustifiable, yet after two or three times doing it, the heart is hardened, the naturall conscience put to silence; and a mans checks grow faint, or none at all, vntill some crosse come, or some immediate hand of God to set it on working againe. For why? the vn sanctified man, as he did not beg grace to hold him vp before his sinne, so neither after hath any heart to goe and confesse it, and craue the spirit of repentance; but either lets it passe, or falls to extenuate and excuse it, vnlesse (perhaps) it grow desperate, as in *Iudas*. But now the sanctification of the wil, doth still get the victory, though it may receiue a foyle. It will not be put downe; it will not be vanquished: yea, euerie latter time of offending, it is more vehement in its opposition than before: at least so farre as to make a man appeare more vile and abominable to himselfe. So it brings him into Gods presence againe sooner or later, and makes him say; Lord I haue done exceeding foolishly: but ah, do away the sinne of thy seruant, for thy Sonnes sake; and Lord (through thy grace) help me, that hereafter I may offend no more. Thus commonly hee doth quickly renue his repentance, and the spirit winns the field of the flesh; though it were somewhat disaduantaged, and made to recoyle backe at first. For stronger is the spirit that is in vs, than that, that is in the world: grace is alwaies in conclusion more available than naturall corruption. Yea,

I

when

when Gods children are most deeply cast (through presumption of sinning) into the fownes of deadnes, security, and vnconscionablenes; yet then still they heare a voyce behind them saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the euils that they doe, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great preuailing of corruption) be so weake and feeble, that they bee not put in practice, any thing thorowly, till God arise to weaken corruption, and to strengthen grace: and than he weeps, and prayes, and recouers himselfe, resolving to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe. There is a ciuill warre in his very bosome, and his bowels be sometimes little lesse than rent asunder with intestine discord betwixt himselfe and himselfe. He is no longer one, but two men, the old and the new; deadly enemies, dwelling both in one roome. Hee findes two lawes in his heart, the law of his flesh, and the law of the spirit; that drawing him captiue to sin, and this helping him out of that captiuitie. Hee serues God in one part of his will, and sinne in the other (not meaning this last of such a seruing of sinne as was before his new birth, but some kind of seruing, euen a doing of that sometimes that sinne doth perswade, though vnwillingly and against the haire). Neither yet is this all; for as within he is thus perplexed; so can he not long be free from disquietment without.

The

The third enemy stands vp quickly, and that is the world, euen the whole society of men vn sanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once some glimpse of Gods image shineth in him, then all his carnall friends perceiuing it, turne foes; and oftentimes his brethren, sisters, father, mother, yea husband or wife, and such as are nearest to him in bands of nature, doe proue his most eager aduersaries: they mocke him, they deride him, they thinke and call him a foole; they say he is either proud, or stout, or mad, or all. After a while also come slanders, as it were stronger and sharper weapons: then (if the times will giue leaue) his enemies growing in rage, as he growes in goodnesse, he mooues often with imprisonment, losse of goods, banishment, and euen death it selfe, and sometimes a cruell death. So the world tries what shee can doe by violence, if that may seeme the fittest course of pulling him backe againe into her society: but if the case be such, that that way seeme not at first so plausible, the world assaults with strong allurements; his friends and neighbours will perswade him to returne to bee himselfe againe, he shall haue large offers of friendship, and of gaine: Many entreaties, many promises, many assurances, and many performances of good turnes, as strong baits, are held out before him, to diuert him from the waies of godlinesse. And these fairer assaults often hurt him much more, than the more violent; but yet still his faith is his victory, by which he ouercomes the world. The assurance that hee

finds in himselfe of Gods eternall loue, and the sweete effects thereof makes him to disdain these sugred allurements, and to stand strong against those bitter-encounters; flatter they, or frowne they; doe him good, or doe him euil, still he holds himselfe to this conclusion, he will not leaue God, to cleaue vnto the world againe. Thus you see how the regenerate man is laid too, on euerie hand, within, without, on euerie side. There is no day in a yeere, nor houre in a day; nay verily, scarce any minute in an houre, wherein some one or other of these his backe friends, doth not strue to doe him a spight. The worst enemy is within himselfe, the next is the diuell, and the world the least. These welcome him in this manner into the Citie of God. Thus they entertaine him into the society of Christs mysticall body. But in all these things he is an excellent conquerour, yea verily more than a conquerour, through him that hath loued him: for he is out of all danger, of euer being quite ouercome. Wherefore notwithstanding all the trouble of this first effect of grace; the second will follow the first, and that is, a good conuersation. A man would imagine, that the forenamed incumbrances should so farre discourage his heart, to whom they befell; as to take from him all boldnesse, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same spirit, that at first regenerated him. But by vertue of that diuine assistance, it comes to passe quite contrary: for those enemies doe but quicken and further his proceedings

2. A good life.

proceedings in goodnesse; and in spight of them all, let earth and hell and his owne heart, doe the worst that euer they can, he is able to liue godly in Christ Iesus. Hee is inabled both to-leaue euill, and to doe good (for both these parts of a good life must be had, or els indeed the life is not good); and that in a good measure and quantitie, and far better than euer he could do, in former times. Indeed he doth neuer satisfie himselfe in this matter, but alwaies falleth farre shorter than his owne desires aspire vnto: but were the former lusts of his ignorance, compared to that his present behaviour, a blind man might perceiue the difference to be exceeding great. For as to the first part of a good life, which stands in leauing off wickednes, he commeth so farre; not, as to be quite free from all sinne (ah this life were a little heaven vnto him, if he could once attaine to such freedome): but indeed he cannot attaine it here, for in many things (ah that word many is too true a word) I say in many things wee sinne all; and they bee quite besides their Christian wits, that imagine once repenting, to be sufficient for a Christian man, in all his life: but yet so farre he comes, as to forsake the ordinary practise of grosse sinnes, and the allowance of all knowne and vehemently suspected sins. So soone as euer a Christian is truly regenerate, so soone he ceaseth to make a trade of sinning. Hee that is borne of God, sinneth not, neither can sin, in this manner. He may slip into faults of grosse nature, once, twice, many times (sinne cleauing so fast vnto him as it doth), but still it is not his vnuall

practise so to transgresse. For in truth, now sinne is become vnnaturall to him, and as contrarie to the life of grace bestowed vpon him, as poyson is contrary to his naturall life; and as bitter things are to his taste, and harsh sounds vnto his eare. Wherefore his soule riseth against it, and hee doth much more frequently overcome the tentations by resistance, than is overcome of them. Sinnes, I meane grosse and grievous sinnes, are to him as deadly wounds to his body, which sometimes (as a man in a frenzie) he is drawne to giue himselfe, but vsually he doth not so. And when he doth so, the manner is exceedingly different from his former course. Then he committed it with greedinesse: now with great and continuall reluctance. Then he kept in himselfe a purpose of sinning (if he could) for feare of shame or danger: now his heart stands constantly resolute not to sinne. Then hee followed after the occasions of sinning: now hee flies farre from them. Then he shifted, and excused himselfe, hauing committed sinne: now hee becomes a most bitter and seuerer censurer of himselfe for sinne, if he doe commit it. Hauing false, he riseth againe, and with anger indites and arraignes himselfe before the Lords tribunall. There he poureth forth many bitter lamentations, and could almost find in his heart to throw himselfe downe to very hell for it. He thunders out against his owne hart, all the bitter curses and threatnings of the Law; and is euen almost willing, that God should euen damne him for it, but that he hopeth for his mercie sake, he will not so doe. And such is his

his freedome from grosse finnes, that are against the plaine light of nature, or expresse words of the Law, and wherein the members of the body are giuen as weapons of vnrighteousnesse. Hee falls into them, if at all, yet seldome, and seldomer and seldomer, with an horrible strife, with great anxietie, with little or no content; and with a most vehement condemning of himselfe before the face of God in secret afterwards. Thus vnlesse (perhaps) he be cast into a swoone for a time, and cannot yet rise againe: which if he be, he fares all that while, as a man that hath a thorne in his eye, or wound in his sides, neuer at rest, neuer quiet, filled with bitter and intollerable anguish, and full of wofull and continuall complaints. For still hee heareth the voyce behind him sounding in his eares, and saying, this is not the way. And still the annoynting that he hath receiued, doth so preserue him, that he cannot sinne; meaning, giue himselfe ouer to a settled resolution or practise of sinne. And yet further, for finnes of a lesse grievous nature, euill motions, sudden passions, dulnesse and distractions in good things (and the like) God knowes, and he knows, that he commits full many of them. But alwaies he is so vpriight with God, that he allowes them not. He doth not extenuate them, he doth not shift them off with a pish, hee doth not runne ouer them as matters of nothing, he doth not let them passe vnlesserued and vnregarded, as in former time, and as it is with vn-sanctified men. But they be vnto him matter of constant and daily sorrow, and shame, and humiliation. He confesseth them

them daily, he prayes against them daily, and he is continually in a quarrell with himselfe, because he cannot be so free from them as he desireth. So it comes to passe, that he purgeth himselfe as Christ is pure, so farre preuailing against these finnes, that he commits fewer of them, and commits them seldomer, and sees them with more dislike of himselfe, and growes by them more meane and base in his owne eyes, and is made by them more carefull to sue vnto the Lord Iesus, and to take more steadfast hold of his merits. So hee casteth off the old man, as concerning the conuersation in time past, and that euen out of his new nature; not moued thereto by reward, or punishment, either alone or principally, but by a kind of naturall working of grace in him (but indeed it is a supernaturall nature poured into him from aboue) by which it comes to passe, that as Saint *Iohn* saith, he cannot sinne, he knowes not how to worke wickednesse, he cannot find in his heart to bee a slaue to sinne any longer. Company or no company, scene of men or no scene, danger or no danger, shame or no shame, punishment or no punishment, still he is auerse from sinne in his regenerate part; he wils not to doe it, he shunneth it, he bewaileth it, one or both: that so it may be manifestly seene, there is a contrariety betwixt his very soule and all finnes, that hee knoweth to bee finnes. And for those that are not knowne to him, hee is not ignorant of them, because he will not know them, with neglect of the meanes of knowing, or with a wilful resistance of them: but alone because hee cannot know

know them, either for want of meanes to know, or capacity to conceiue of, or light to see the truth offered: He doth not wink with his eyes, he doth not set himself to find out shifts, to bury the light that beginneth to appeare, and to hold down the truth in vnrighteousnes, struiuing not to know sinne, because he would not leaue it, and out of a purpose to practise it, for the profit or pleasure of it, still labouring to haue somewhat to say in its defence, and to elude and shift off, whatsoeuer may be said against it: but he is willing to know, desirous and ready to yeeld; and when the light begins to shine within, hee quickly opens his eies to behold the same; and if he suspect it, he looks more narrowly into it, with a sincere purpose of being conuincd, if the truth appeare vnto him. And this is the first part of a good life. The second, and as necessary as the first, is doing of good, wherein he is carefull to exercise himselfe; & though all be not alike fruitfull, yet euery regenerate man is fruitfull in some degree. The life of grace hath its gracious effects, as well as the life of nature its naturall: and he that hath the former, is as kindly and freely carried to the one, as he that hath the life of nature, to the other. By the supernaturall life of God that is in the sanctified mā, it is naturall to him, to speak to God in prayer, to heare from God in the Word, to cōfer with God in holy meditatiōs. Wherefore these things he findes himselfe inwardly moued vnto, and hee cannot chuse but bee constant in them. If at any time his wicked flesh hinder him from them (as sicknesse makes a man sometimes that

hee cannot eat his meat), then doth hee feelee, as sensible a misse of them, euen as of his meales; and he could be as well without foode, as without these exercises: for in truth they are the foode of his soule, and he relissheth them as foode, though sometimes lesse than at other times, as the diseases of his soule grow more or lesse within him. Further: mercie, iustice, liberalitie, truth, diligence, and other vertues, are now natural vnto him as well as religion. He takes comfort in doing the duties thereof, and makes conscience of doing them, as he hath occasion. Indeed sometimes he findes a great loathnesse and backwardnesse, as a man that is lame, limps and goes softly and with paine; but yet he goes, and hee must needs goe, and for all the loathnesse, hee cannot be well vnlesse he addresse himselfe vnto them. Often he hath little mind to pray, and doe other religious duties; but then alack, he finds himselfe (as we say for the body) not well at ease, and he hath something within him, that puts him forward, that presseth and vrgeth him, and causeth that he must doe them, though with much weakness, and resistance of his fleshly hart; for in part it is stil fleshly. If he haue neglected a work of mercy, he is not wel after it, and he is inwardly grieved for it, and resolues to take the opportunitie better next time. If he haue not followed his calling diligently, he is vexed at heart to think of it; and that day is a day of little comfort, that night a uight of little rest vnto him. So, if he haue omitted admonitions, exhortations, good conference

rence, or any other part of good life. Not alone one, but all good duties, both of the first and second Table, (so far as his knowledge extendeth) begin to bee to him naturall and familiar. Hee takes a secret and a sweet delight in doing them, and he finds himselfe exceedingly discontented with himself, if he doe them not; and therefore commonly though he com farre short of what he would and should, yet there is no day without a line; some or other good worke he doth daily, herein indeede exceeding all that himselfe was able to doe before, or that vnsanctified men can attaine to; that what he doth, he doth it, because God would haue him doe it; and his heart doth often actually incline it selfe to the will of God, and moue it selfe to the duties, with minding it selfe of the good pleasure of God. It is not companie; it is not applause, nor credit nor gaine, which sweyes him; if all these things were away; yea, if all these things were against him, yet he would doe good: for he knowes, that Gods wil is his guide, and that is the thing he desireth to accomplish in his very soule. And further, though he be like a young Artificer, that vseth his tooles somewhat vnskillfully, and doth his businesse somewhat bunglingly; yet the Scriptures, the word of God, they bee his line and his leuell, and according to the direction, either special, or general, which he receiueth from them, he strueth to frame his life and actions. So is the true Conuert godly in life; grosse sinnes vsually he commits not; the smallest knowne sins he euer disalloweth, condemneeth,

confesseth before God in secret; and suspected finnes hee labors to know, and for feare auoideth; and vnknowne finnes hee is ready and willing to know. All and all maner of good duties (though some he finds more hard and difficult, and himselfe more backward vnto them, yet I say, all, and all manner of good duties) he resoluerth to do, and striueth to do, and either doth them, or is afterwards very angry with himself, for not hauing done them; so that his life is to his own feeling, but a very death, if he find it to haue bin vnprofitable: and which is much to be marked, he is heartily glad to see that others can do the good that he cannot, or can do it better than himselfe. So you haue the second effect of regeneration.

3. Knowledge of
this good estate.

1. Ioh. 3. 14.

The third follows, & that is a knowledge of this his good estate. The man regenerate, vnderstands himself to be regenerate, as the man that liueth & walketh, that he liueth and walketh. So S. *Iohn* tels vs plainly, *we know that we are translated from death to life*. Lo, I say, an assured word of knowing, vsed by the Apostle. But how knowes he it? euen by a most infallible knowledge, grounded vpon the perceiuing of the effects of a spiritual life: as hee knowes, that he is a liuing man, and not a carcasse, by feeling in himself the manifest effects of this common life. For in very truth, spiritual life can no more be hidden, than natural. Can that admirable change, that cumber some combat that so far from former times differing life, be found in a man, & he not know of it? Can a blind

blind man become seeing, and he not know it? Can a deafe man heare, a lame man go, a sicke man become whole, a dead man liue, and not know of these alterations in themselves? It is vtterly impossible, that such things should be hidden from him in whom they be: and the taking away of blindnes, deafenes, dumbnes, lamenes, death, from the soule, is to him in whom it is, no lesse manifest and euident, than the remouing of these bodily infirmities. And therefore S. Iohn saith, *I write vnto you babes, because you haue knowne the Father*, meaning with a knowledge of acquaintance, whereby they conceiue him to be their father; such as little children (to whom he alludeth) haue of their fathers and mothers y they be theirs. In truth the Christian man finds in himself, something within him, sealing him vp to life: he hath an earnest penny that makes the bargain sure betwixt the Lord and his soule. He cannot but call God Father, and often (though not alwaies) in calling him so, hee euen feels him so also. Hee hath an inward and a sure certificate of his reconciliation with his displeased Lord. And if doubts doe arise (as I told you before that they would, and that right often, and very troublesomly: for the diuel wil cast them in, thick and threefold, and with great violence) these his very doubtings driue him to his father to bee resolu'd of his doubts; by which meanes it comes to passe, that as a truth is much cleared, by making and answering obiections, so his assurance is confirmed by these doubts. Indeed an infant at first, hath not so

1. Iohn. 2. 13.

much knowledge, or vse of reason, as to conceiue of his own life: but when some daies are past, and himselfe becomes stronger, then doth hee well enough know that he liueth: so in the infancy of regeneration, the regenerate can scarce tell that hee is regenerate, but hauing a little growne forward in a good life, hee findeth his case plaine enough, and wants not this assurance, though he be incumbred with many doubtings. Yea, when hee stands at the weakest, and doth most complaine for want of this assurance, yet euen at that time, he neither accounts it impossible, nor yet needlesse to haue it; but desireth it with strongest of his desires, and is troubled for want of it, more than for want of any other thing: and the feeling that he hath it not, serueth but to quicken his care of seeking it, and to make him seeke soundly, that hee may not bee deceiued with false imaginations about it. Sometimes also it fals out that a fit of Melancholy possesseth a growne man so strongly, that hee imagins himselfe no better than a dead man: but then the actions of life performed by him, do put the matter out of question, amongst others that haue life; and the same actions at last, perswade himselfe also, that he liueth. Euen so a man borne again, and well growne in the life of Grace, through strength of temptation, may bee so farre troubled, as to make a great doubt, whither he liue the life of grace yea or no: yet euen at that very time some operations thereof are so manifest in him, that other sanctified men (with whom hee conuerseth) doe well perceiue this doubting of his
to

to be causelesse, and at length also himselfe by feeling the troublesomnes of this feare, and by striving against it, doth euidently finde, that hee iudged falsely of his owne case, and so returneth to enioy his assurance againe. Yea, sometimes a liuing man by some wound receiued, or by some inward distemperature, is cast into a deadly swoone, neither feeling life, nor giuing any great signes of it: but after a while, by rubbing & the like means, he is restored to the vse, and to the feeling of life. So a regenerate man being overcome by some temptation, and hauing runne into some swoone, doth lie almost like a man dead in sinnes and trespasses; but after some checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reuiued out of that swoone, and begins to shew forth the effects of grace; and withall, with comfort to feele and vnderstand the same. Wherefore it is manifest, that the knowledge of a mans being regenerate, is a necessarie effect of regeneration, and which faileth not, out of the forenamed cases, and after some time, to reueale it selfe. Hence it is, that the regenerate man wonders at no kinde of men more, than at them which will needs hold, that the matter of ones being truly sanctified is so extremely ambiguous, as that, by reason of the deceitfulnes of mans heart, it should bee impossible for any man, infallibly to know himselfe to be in the state of grace. Hee counts this is as absurd, as if a man should say, that because an image may bee made and painted so like a liuing man, and that withall, fits of melancholy,

lancholy, and swoones are of so strong a working in men; therefore it should be impossible for any man to know vsually and infallibly, that himselfe is a liuing man. He perceiues that such men speak thus alone, because they talke of these poynts barely by rote(as they say) and by meere speculation. For he hauing knowne the powerfull working of Gods spirit, knoweth well enough that hee hath found it; and knowes that hauing it, it will make it selfe so euident, that after a little while it will be knowne; and when he wants it, hee findes himselfe not driuen to deny the possibilitie or necessitie of knowing it; but alone to be griued, and to condemne himselfe that hee doth not get that, which is both possible and necessary to bee gotten. He finds also, that though, after his committing of some kinds of sinnes, this his assurance that he is Gods childe, is very much enfeebled, yet there is a secret and strong worke of grace, inwardly mouing him, inuiting him, leading him by the hand; and little lesse than with a kind of sweet and gentle violence, drawing him to goe to God and confesse his sinne, crauing mercie, purposing amendment, and casting himselfe vpon Christ for acceptance: that now he cannot but say within himselfe, sure here is life, though before the matter were called into doubt. Yea he findeth the spirit of adoption, dictating vnto him the name of Father, in this case, and making him bold so to call God, and to crie vnto him, till at length hee perceiue by manifest signes, that he is indeed a Father vnto him. Yea verily, to the Christian man, this

this knowledge of God is so rich and precious a iewel, that he makes more account of it, than of a thousand worlds, and a thousand liues. Wherefore of (almost) all errors concerning mans condition, hee can with least patience brooke their (to him being made in case to discerne it) most palpable fancie (of which I spake before) that thinke it impossible to attaine a sure knowledge and infallible, that one is the child of God, or knowes himself to be Gods by regeneration, and adoption. Take away his life then, take away his being. The world is worse than a prison & a dungeon to him, if the light of this knowledge be takē away: he can haue no quiet in himselfe, no comfort in any thing else without this knowledge; he perceiues that this is the greatest confirmation of his soule, in an holy life, that he knowes himselfe to be begotten again by the seede of immortalitie, to a liuely hope, and to an immortall inheritance. This knowledge therefore is so necessary vnto him, that he cannot liue without it: and hence it is that he no longer enioyes himselfe than he retaines it. And so much for the third effect of regeneration. The fourth, and (of those that I purpose to speake of) the last effect followeth. That is growth. As a natural life, so likewise a spirituall, by degrees encreaseth and waxeth stronger and stronger, approaching neerer to perfection; and that with a proportionable and sutable encrease of euery part and member, as I may call it, of the new man. For though in some parts he may be weaker than in others; yet in those weaker parts also, considering the weaknes, there

4. Growing in
grace.

Ioh. 15. 1.

Colos. 2. 19.

is a growth correspondent to the growing of other parts. All the branches that bring forth fruit in Christ the vine, the Father (the good husbandman) purgeth, that they may bring forth more fruit; and in Christ all the body having nourishment ministred, and knit together, encreaseth with the encrease of God; and that also according to the effectuall working of euery part. A liuing member, of a liuing body, cannot (by the course of nature) but attract fit nouriture, and procure to it selfe a going forward in stature, till the stature be full and perfect. Doubtlesse Christ is a liuing tree, his mysticall body a liuing body; wherefore the regenerate must needs be growing. But this matter of growth doth stand in neede of a sound explanation. Vnderstand therefore that there is a double growth, one in greatnesse, the other in goodnesse; one in quantitie, the other in quality. So you may see a man from his birth, to 24. or 25. yeeres grow bigger and bigger, he is higher and thicker, hath larger lims, and stronger ioynts; but from these yeeres vpward hee growes wiser, sager, more stable, more sober and better settled also in his bodily might. So an apple from Spring to Midsummer or after, growes larger and larger in bignesse; from thence to the time of its pulling, it growes pleasanter and pleasanter in taste, and better and better relished. Thus it is with a Christian man: For a good space of time, he doth sensibly encrease in knowing and leauing more sins, and in knowing and doing more duties; this is to grow in bignesse: but after a good time spent in Christs

Christ's schoole, and that there be but few new lessons (not about his forme, as it were) to be learnt, he cons ouer the old lessons again, and gets them more perfectly by heart, and better vnderstood. Those sinnes hee leaueth, hee leaueth with more sinceritie, with more rectified zeale, with more loue to God, with more detestation of sin. Those duties likewise which hee performeth, he performeth more aduisedly, more resolutely, more humbly, more soundly, and with a more entire bending of his soule to the glorie of God in them, than before: This is his growing in goodnesse and in ripenesse. And alwaies in this latter kinde of growth a Christian man stands so affected, that he doth most of all quarrell with himselfe for not growing, when he growes most of all. Yea his slips into some grosse faults (and it may bee also sometimes too too thicke) doe further this his growth ordinarily; so that he neuer growes faster and better, than after the time that some falles haue discouered vnto him his badnesse: for then he growes in humilitie, in hatred of himselfe, in suspicion of his owne frailtie; whereby he is made capable of a profitable growing in all vertues, till at length this become his excellencie, that the better he is, the meaner he is in his owne eyes; and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the slownesse of his proceedings. But now it must be further conceiued, that this growth hath his stops, stayes, hindrances, intermissions; and those also sometimes euen some

long space of time together, euen for moneths and yeeres, as is to be seene in *David, Salomon, Asa, Vzziah*, and others. For as in naturall life, the childe may grow till it be twentie, or more yeeres old, and then fall into a dangerous fit of sicknesse, as an ague, or the like; which shall cast him vpon his bed, and make his cheekes pale and wan, his legges quaking and feeble, his stomacke naught, and quite turned away from almost all foode, his whole body faint and powerlesse; so that hee can neither stand nor goe, nor scarce speake or moue himselfe, but euen lie at point of death: Euen so also in the life of grace there bee Agues, there bee diseases, there be sicknesses, into which a Christian man (euen now (it may be) come to so much ripenes, as this life will beare) doth suddenly sometimes, but most times by degrees fall headlong, and almost dyes, though quite to dye it be impossible. Now if you speake of his growing, hee doth but grow backward; euen as a sicke man growes weaker and weaker, after sicknesse hath ceized vpon him. These diseases grow for the most part from the comming in of promotion and wealth, and the pleasures and vanities that most commonly come in with them; that we may see how dangerous the goods and greatnesse of this world bee to a Christian soule, that cannot soundly digest and concoct them. Or else, they arise from the poysonfull infection of some euill companion or other, to whom a man hath by some occasion foolishly linked himselfe in familiarity. In truth most times surfering breeds spirituall

tuall sicknesse. From the excessiue loue, and liking, and vsing, and enioying of earthly things, and from a conceit of ones owne being better and safer for their abundance, a man comes to be lesse satisfied in God, & in holy duties; and to haue lesse minde to think & muse of heauen, & the graces of Gods Spirit, the practising of which is the way to come to heauen. So there is a stoppage and obstruction in the soule, and hence so sensible a decay of spirituall strength, till a man fall to heape more than one or two grosse sinnes (and sometimes presumptuous), one vpon the necke of another, and sometimes to lie long in them, before he can see to reforme them, or soundly renew his repentance for them; the one hardning his heart, and blinding his minde so, that the other following can scarce bee seene or felt. Thus there is wrought a strange decay of the power of godlinesse, euen in a true regenerate man, by the encrease of his outward estate: for he was a sanctified man, that praied God not to giue him riches, lest himselfe being full, should deny God, and say, Who is the Lord? And sometimes also on the contrary, euen hard and sharp afflictions do bring a decay of sanctification. The anguish of a crosse may breed impatiency, distrust, lying, vsing of base shifts, and twenty disorders in a regenerate mans life; insomuch, that hee may be drawne to very grosse and sinfull practises. But when the poore Christian soule is either of these waies diseased, or any other like to them; O, then hee fareth like to a sick man indeed, he feelles his disease with excee-

Prou. 30. 9.

ding great paine. It makes him groane, and crie out many a time, he is weary, full weary of such an estate. No man is more tired with a burning fit of an ague, than he with these fits. Rest, cōfort, quiet he can get none. Indeed the diuell and the world (in some cases) doe as friends vse to doe in case of sicknesse. They bring likely conserued Plums or Marmelade, or some such like sweete meate, which the poore sicke man takes indeed, because they will haue it so that are about him : but alas, they doe but clamme his mouth, and hee findes their very sweetnesse bitter and troublesome : So the diuell and the world, and the flesh, offer to the Christian soule, the pleasures, and profits of this world, as it were sweet meats, and hee willing to finde ease in any thing seekes if there it may bee had : but alas he findes it not, he cannot relish these pleasures, he hath smal comfort in these profits; this credit is a drie credit vnto him, his heart will not relish such things as these; but still he tosseth and tumbleth, finding no rest in his estate, nor perhaps power to get out of it : for it may bee, hee cannot bring himselfe to pray at all, as *Dauid* could not; for he saith of himselfe, that he held his peace: or if he doe, it is too coldly and faintly to remoue so mortall a sicknesse. But still as the same *Dauid* also confesseth of himselfe, he roareth and crieth out all the day long (I cannot but bee fully perswaded, that there he describes his estate in the interim betwixt his sinne, and his earnest repentance, for some feeble offers to repentance perhaps he might haue before), and so now his case

Psal. 32. 3.

case is a very restless and diseasefull case. *Salomon* (the man that of all Gods sick children, I think, by sursetting caught the forest sicknes) shall witness this. Hewated no sweet meats, but they cloied him in stead of comforting him; he professeth of them al; that he found them meere vanity and vexation of spirit. So when a Christian lies vnder these spirituall diseases, all his outward comforts are but euen vexation of spirit vnto him. When he hath thus almost wounded and killed himselfe, Oh how hee smarts and bleedes, and is troubled! Indeed he still(perhaps) is caried after the vanities of the world, sinne hauing now so very much preuailed against him, that he wants power to with-draw himselfe and to goe backe; but yet full many a time hee sighes, and groanes, and lookes towards God, and towards the spirituall rest of his former life, and hee finds a very bitter, bitter heart. He is in very great extremity, and it is euen a pang of death for him to remember, how the case stood with him once, and how it is now. And in very truth, were hee let alone in this case, his soule would perish; the life of grace would die, and he would proue his disease mortall. But, Ah hee hath a good Father, who is also a good physition, who finding his disease grow mortall (and that the admonitions of the Word in publike will not reforme him, and that the voyce of the spirit behind him, is now too weake to be heard by him, though still it cease not to checke him, and to call vpon him, and to make him sometimes purpose to returne againe from this outstraying), doth now
like

like a good and wise practitioner, administer some such phisicke as shall serue the turne. Some potion of a bitter crosse, which the spirit shall worke withall to make it effectuell, is put into his hand to drink it: or some sore temptation of Satan; or some horrible feare of heart, which opens these stoppages, purgeth out these humours, reuiueth his soule; and then wofully most wofully, he cries out of himselfe, laments his exceeding folly, goes to God, heartily confessing his sinnes, and with all rigor passing sentence vpon himselfe for the same, and so continues to mourne and crie, and begge mercy till hee finde it; and then strives to make amends for his former not growing, by growing so much the faster for it now. So he is recovered, and continues to the end; for totally or finally fall away by sinne, he cannot, because the anoynting of the spirit preserueth him: till hee be raised vp at the last day, Christ will not cease keeping him: yea to saluation is hee kept, by the power of that great God that hath adopted him to himselfe for a sonne: and this spirituall life giuen in regeneration, indeed becomes an eternall life; sicke he may be, dyc he cannot.

CHAP. VI.

Shewing the principall graces which by Regeneration are begotten in the soule.

AND so much for the fourth effect of regeneration, and for three of those things, I promised

mised to speake of: I goe on now to the fourth
 and last poynt, *viz.* to make knowne vnto you the
 principall graces that shew themselves in the re-
 generate man; and by hauing of which (seeing by
 nature he had them not) he deserueth to be intit-
 led a new creature. These are in all the powers of
 his soule. For as I said before, holinesse is infused
 into his whole man. First, in the principall facul-
 ties: vnderstanding, conscience, and will. Second-
 ly, in the inferiour powers: thinking-power, me-
 morie and affections; of which let vs speake in or-
 der (but briefly). First then the vnderstanding of the
 regenerate is perfected with two most excellent
 and: beautifull graces; knowledge, and faith.
 Knowledge, I say, first of God, then of himselfe;
 out of which springeth humilitie as a proper ef-
 fect of both. Hee perceiueth a new light shining
 within him, inabling him to conceiue with a very
 stedfast apprehension (not with a wauering, wan-
 dring, doubtfull confused fancy, as that was which
 he had before) that there is a God, an eternall and
 infinite essence; his maker, and the maker of all
 things, most wise, most mighty, most true, most
 righteous, most mercifull, most holy, hating sinne
 with a perfect hatred, and fully bent to punish the
 impenitent sinner with vnutterable punishments;
 fully resolved with all louing kindnes to accept of
 the penitent. And in one word euery way incon-
 ceiuably excellent, as being indeed the fountain
 of all goodnes, the creator, preseruer, gouernour
 of all things, the Father, the Son, the holy Ghost,
 as he hath reuealed himselfe to his Church. The

4. The princi-
 pall graces in
 regeneration be-
 flowed on the
 regenerate.

1. In his prin-
 cipall faculties.

1. in his vnder-
 standing.

M

bright-

Heb. 8. 11.
Ioh. 17. last.

Ioh. 17. 3.

brightnesse of this light discouereth it selfe vpon his soule so effectually, that now hee stands vndoubtedly perswaded of these things; which is also a principal cause of all other the good things, that are begun in him, and so is fulfilled in him the word of God, saying, *They shall all know me from the least to the most*: and againe, *Righteous Father the world hath not knowne thee, but these haue knowne that thou hast sent mee, and I haue made knowne thy name vnto them, and will make it knowne*. So it begins to be to them, *life eternall, to know the only true God, and him whom hee hath sent Iesus Christ*. Further, as it were a reflexe of this knowledge, followes an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God) in his very creation; for hee was made of dust, and came of very nothing: but in this his corruption, which came afterwards, as a most loathsome vile and abominable creature; because he is (now he findes it) full of wickednesse and extremely sinfull. So growes he more and more to disesteeme himselfe, and to haue himselfe in no reputation; yea to be vile and odious to himselfe, and loathsome in his owne eyes; and by acknowledging his infinite basenesse in comparison of God, and Gods infinite excellencies in comparison of him, he is made truly humble. Secondly, faith is wrought in his minde (for this I conceiue to be the seate of it, for it is the vnderstanding that must diduct particular conclusions from general; and so make application of them, wherein consists the very essence of faith), faith (I say) both in God, and

and in the word of God. Faith in God, whereby he is verily perswaded that God is his God; being inabled in true and sound manner, to apply to himselfe the sweet couenant of God, whereby the Lord hath made himselfe one with him, he can say with assurance of heart, *O Lord my God: and, the Lord is my shepherd, and my Redeemer liueth.* For in truth, finding the liuely portraiture of the diuine nature in him, how should hee but know his father by his image? and this assurance that God is his, and hee Gods, is to him the sweetest thing in all the world; than to misse which, hee had rather chuse to misse his very life and soule. The stronger it is, the more cheerefull and happy is hee; the weaker it is (as sometimes it hath its faintings), the lesse liuely is he. There is also faith in the word of God to be seene in him: out of an experimentall feeling, and certainty of the truth of it, hee is vndoubtedly resolu'd that it is from God; and that so, as hee is inabled to apply it to himselfe in all the parts thereof. For hauing been to him, as *Paul* speaketh, in power, it must needs also be in much assurance. Before the word of God doth work so mightily, to conuert the soule, a man may haue a confused opinion of its being true, taken vp vpon trust (because in the places, and among the persons, where hee hath receiued his education, it is so generally accounted); or else wrought by a common grace of illumination, inabling the minde to giue a light, weake, and infirme assent vnto it; but hee cannot be thoroughly and infallibly resolu'd of the truth thereof, nor

1. Thes. 1. 5.

Luk. 8. 13.

Prou. 1. 4.

2. In his con-
science.

that it is from God : and therefore it is said of the stony ground, that they beleueed indeede, but withall that the seede had no roote in them : they had a conceit, and a sudden flashing apprehension, that sure this doctrine must needs be true, but they had no settled, well grounded, and established assurance thereof. Onely when the word sinketh thus into the bottome of the soule, and a man hath had so liuely experience of its wonderfull and diuine working ; he makes no more question whether it be of God or no ; than whether the Sunne shine, and whether that be foode that doth daily nourish his body. Wherefore by the inward operation of the spirit, and mightie efficacy of the word, being most effectually conuincd of its diuinity and truth, hee now makes care to apply it in all parts to himselfe ; he laies hold vpon the promises, threats, precepts, and makes particular vse thereof to his owne heart, captiuating his reason, sense and all, to the infallible certaintie and veritie thereof : for he knowes that God is the author of it, seeing it hath begotten him againe to be the childe of God. So is his vnderstanding beautified with these two most admirable fruits of the spirit, by which also he attaineth (as the Scripture calleth it) a notable sharpnesse of wit, quickning him to the discerning of things spiritual and diuine, in such manner and measure, as a man of farre better wit and more learning, but destitute of the same helpe, could not attaine vnto.

In the next place his conscience is also quieted with peace, and inliued with conscionablenesse. Whe-

Whether conscience be a distinct facultie of the soule; or whether alone a particular act of the vnderstanding reflecting vpon its selfe and its owne actions, with immediate reference to God, I hold it not very needfull to dispute: but heere wee will speake of it, as of a speciall faculty, by reason of the wonderfull power, that it is perceiued to haue in all the soule. First then, I say, the conscience of the regenerate proclaimes within him, an established peace betwixt God and him. For the kingdome of God is peace, saith the Apostle *Paul*, and being iustified by faith, (which in nature goeth before this worke of regeneration, though in time they be conioyned) we haue peace with God. Then in truth Christ fulfilleth his promise of leauing his peace with them; euen such a peace as the world cannot take away from them; and this peace that passeth all vnderstanding, is euen as a guard and a watch to keepe their whole soules in quietnes and safety, though in the world they meete with many troubles and disquietments. Their conscience (by this most sweet grace) becommeth an admirable friend vnto them: It tels them from God, that he is reconciled vnto them; and being calmed from the former raging wherewith it was tossed, it now makes vnto them (euen within to the eare of the soule) the most pleasing musicke, and the sweetest melody that is to bee heard in all the world. It acquitteth, it excuseth, and in the name and in the roome of God, it pronounceth absolution. O vnspeakable consolation! This is the peculiar happinesse of the sanctified: they haue many

Rom. 14. 17.

Ioh. 14. 27.

1. Sam. 24. 5.

2. Sam. 24. 10.

3. In his will.

times tranquillitie in their soules through this peace of their consciences, which with a quiet countenance, and a still voyce it doth publish within their hearts. And yet in the middest of this peace their consciences are not dead and sleepe neither; but are ready in a friendly and louing manner to check and controll them. If at any time, in things knowne vnto them to be euill, they shall offend: a good man is so conscionable, that hee can in no knowne thing swarue out of the way, but his conscience will be telling him of it. Only this is done in faire termes, not with outrageous bitternes driving him from God, as in former times; but with kinde and yet earnest exhortations, drawing him before God to confesse and seeke pardon. Thus *Dauids* heart, that is, his conscience, smote him, when he had cut off the lap of *Sauls* garment. Thus his heart also smote him after the numbring of the people, and he went in before the Lord and said, *I haue done exceeding foolishly, but do away the sin of thy seruant.* And though the conscience (being too much put to it by the seruants of God in their folly) do waxe somewhat sharpe; yet still it keepeth this note of difference from the vnpurged conscience, that it draws them vnto God. So a good conscience is both quiet, for it promifeth forgiuenes; and withall wakefull, for it calls for duty incessantly, and steppeth out against euery confessed euill, yea against suspected ones too.

In the third place, the will of the sanctified man shewes it selfe to be holy, by two graces also planned

ted in it. First, it is carried vp to Godward. It longeth and thirsteth after the liuing God, so that it findeth nothing in heauen nor in earth comparable vnto him. It doth embrace him, and draw vnto him as vnto the chiefe, and (in a manner) the only Good. The being, happinesse, and felicity of God, is the thing that aboue all things, yea aboue his owne happinesse he desireth; the fauour, loue, and grace of God next to that, aboue all other things. Let him enioy the light of Gods countenance, and let come and wine go which way they will; hee is happy enough, in that God is happie and is his Father. So *Dauid* once, Whom haue I in heauen besides thee, and whom in earth with thee? And in another place, All my bones shall cry, Lord who is like vnto thee! Now hee hath learned to place his felicitie in the liuing God. Now apprehending him as goodnesse it selfe, hee vniteth himselfe vnto him by a feruent act of his will, euen panting after him. Secondly, his will becommeth very flexible to the will of God. It begins to be made one with Gods will, and to be (as it were) carried therein, like a starre in its proper orbe; or euen as a man in the chariot, wherein he hath seated himselfe. His will begins to bee euen swallowed vp in the will of God, and to bee nothing but as God wil haue it; which is the principall, and most inconceiueable happines which he findeth in this world. If it may appeare vnto him that God would haue such a thing done, hee resolues to doe it, say profit, pleasure, and credit what they can to the contrary. Contrarily, if that he

Psal 73.25.

he perceiues the Lord of his life would not haue him to do such a thing; his determination is that he will not doe it, though he be solicited with all the allurements of delight, commoditie, and aduancement. In truth, this free and firme disposition of the will to doe the good, and auoide the euill, which God enioyneth him, for Gods sake; is the very heart and marrow of regeneration: and therefore there is nothing which a Christian man more misleth, than the worke of his will this way, if it be hindred; and nothing in himselfe which he doth enioy more, whilest the motions of it are vninterrupted. An hearty and vnfaigned desire to please God in all things, is the characteristick note (as I may terme it) of the sanctified. It is the most apparant, euident, sensible distinction betwixt him, and the falsely-seeming sanctified, the hypocrite. Wherefore it is of much importance to finde this grace in ones selfe. And so are the superiour powers of the soule framed to the blessed image of God. The inferiour powers must needs follow the temper of the superiour, and in them there resteth the spirit of grace and glory, which adometh them with the brightnesse of excellent graces. First the thinking power (or imagination) is raised vp to God and the things of God. The Christian man findes, that as he is apt by nature to thinke of the King, or of his parents, or friends, or such like thing; so by vertue of his new nature, he is of himselfe moued to be taking occasion (very many times) to entertaine thoughts of God, and alwayes thoughts tending to magnifie him

2. In the inferiour powers.

1. The thinking power.

him within his soule. He is often stirring vp in his owne heart, motions tending to discouer vnto himselfe the beauty and sweetnesse of God, his wisdom, his power, his truth, his iustice, and other attributes; and withall also the admirable and inconceivable excellency of heauen, and the surpassing glory and felicity of another life. There is some familiarity and louing acquaintance betwixt God, and the kingdom of God, and his imagination; and it is a great pleasure and content to him, to conuerse (as it were) with these things, in the cogitations of his minde, and to haue them dwell within him. Before, God was not in all his thoughts, as the Psalmist speaketh; but now contrariely, as the Psalmist affirmeth of himselfe, his meditation of God is sweete: euery thing almost that hee sees, serueth but to beget in him new formes of apprehending Gods excellencie, which in truth shineth forth most brightly in all these his workes. A man that knowes a rare secret and hidden treasure, cannot but euer and anone haue the cogitation of it reuiuing it selfe within him: and the Christian hauing the eye of his mind opened to know God, and to belecue in him, sees such rich treasures of wisdom and goodnesse in him; that his minde must needs be entertaining him within, by the imagination of these things. Wherefore not in solitarines alone, but in company, the motions of his mind are aduanced towards heauē; and other things serue but as ladders to raise his soule thitherward. He is often, euen in the midst of other busineses, digesting in his minde, the

Psalm. 10. 4.

excellencies of God : and thinking with himselfe how good, how great, how wise is the Lord God, who hath done this, and this, and this ! how excellent is his name through al the earth ! how happy is he in the highest heauens, where he hath founded the throne of his glory ! yea, how blessed a Crown hath he laid vp for them that feare him, and how plentiful a reward is reserued for them. When he walketh abroad, and sees Gods workes, and when he is imployed in other occasions, he holdeth his inward comfortable conference with himselfe about his God, and often hath his soule prouoked to speake vnto God, and to take him into part of this diuine conference ; telling him, as it were with a reuerent boldnes, and wise-like familiarity, how much good hee knowes by him, and how excellent he must needs conceiue him to be by such and such workes of his. In one word, he mindeth not only, not chiefly, the things that are below, as once he did ; but the things that are aboue, where Iesus Christ our Sauour sitteth at the right hand of glory. His meditation is of God and his law and kingdome, continually. In like sort his memory is hallowed to the remembring of God, and the things that pertaine to God. He frequently mindeth himselfe, of that all-seeing eye, which in all places attendeth him ; and though the Lord, as being a Spirit, be in a sort absent from his senses, yet by vertue of this sanctified memory (which makes absent things present), hee offers him vnto his minde as continually standing at his right hand : and beholdeth him in all places (euen then when

2. Memory.

when he is farre remoued from all other company), as a narrow obseruer of his secret actions, and an eye-witnesse of all his most inward and retired cogitations. Hee puts himselfe in mind still and still, saying, Lord whither can I flie from thy presence? The Lords eyes behold me, his eie lids ponder my paths: to him nothing is secret, from him nothing can be concealed; thus (I say) he mindeth himselfe of the Lords being hard by him, and represents him often to his soule, as a witnesse and Iudge of his whole life, yea of his verie heart and conscience. And this excellent vertue of remembring God, doth stand betwixt him, and the tentations to sinne, as it were strong barriers, that do mightily restraine his forward flesh from committing it. For why (saith he to himselfe): doth not the God of heauen see, and know, and vnderstand? how then shall I do this wickednesse, and sinne against him to his face? Further, his memory serues his turne also for the things of God. The commandements, threats, promises of the word, the works of God, either of mercy or iustice, the infinite and eternall reward of well-doing, the intolerable and endlesse punishment of irrepentant sinning, and the like, are alwaies before his eies, and he makes none end of minding himselfe of such diuine things, as may frame him to holinesse. There is a naturall power of memory consisting in the abilitie of retaining, and making repetition of things that one hath heard or seene. This abilitie as following the temperature of the body, the sanctified man (perhaps) may want (and

if nature haue not bestowed it vpon him, he must want it; for grace doth not adde a greater naturall perfection to the powers of mans soule, but alone makes the perfektions it hath (traite and right, and guideth them to God-ward): but that memory which God hath giuen him, he can vse for the good of his soule to godly purposes, in all the sanctified performances of memory. He can retaine good things, according to that strength of retainment which nature affords him: but that that hee doth retaine (and here indeed hee shewes his memory to be sanctified), he hath at hand for the benefit of his soule in due season: fruitfully recalling it, in the instant of tentation, in the very time of neede, when it may auaille him to resist sinfull suggestions of Satan or the flesh, and to quicken him against his backwardnesse and vnwillingnesse to duties commanded. So his memory becomes a principall instrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate, come both to one sermon: it is made against filthinesse or couetousnesse, or any vice, as it falleth out. The vn sanctified man may (perhaps) be able to repeate ten times more (and more orderly) than the sanctified (this is a fruit of nature not of grace); but when some time is past, and that both shall bee tempted to couetousnesse or filthinesse; all that, that the vnregenerate man could so readily repeate, is slipt quite out of his mind (as a thing carelesly thrust into a corner, which a man cannot find when he should vse it), so that hee follows the sinne as much, as if hee had neuer heard

Sermon:

Sermon : but the godly man hath those reasons and proofes of Scripture, which he was able to carry away, instantly in his mind, repelling such thoughts and saying; Haue I not heard what a sin this is? Haue I not been taught how it displeaseth God? so by this his holy remembrance, the word of God is auailable to keepe him from sinning, or (at least) after, to raise him vp to the renewing of his repentance. And so you see the holinesse of a Christian mans memory.

Thirdly his affections are also sanctified, and set in good order by the vertues, which the holy Ghost infuseth into him. The principall affections are, loue and hatred, feare and confidence, ioy and sorrow. All these are inabled by the spirit of God, with a new power of exercising themselues vpon God, and the things of God; and there are certaine vertues which doe rectifie each of them in their seuerall workings. First for loue, the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the children of God. A good mans heart is inclining it self still to Godward: he finds in his soule that he hath something within him bowing and bending his heart to God, and making him euen earne and melt after him sometimes, and cleaue and sticke vnto him, in an vnexpressible manner: yea, the sweetnes of that loue wherewith he finds himselfe loued of God, is still pulling him vnto God, euen then when (perhaps) he finds the Lord somewhat displeased with him, and carrying himselfe towards him somewhat angerly; as a wife

3. In his affection.

comes towards her husband, with a kind of melting affection, submissiuely, but still louingly, when she perceiueth that hee is offended with her. In truth the working of this affection rectified (as I said aboue) by charitie, cannot be well enough set out in words; he findeth such a kind of clinging to God, and such an vniting of his hart towards him, that he had rather be depriued of all that is deare to him in the world, than of him: and his soule doth so settledly, stedfastly, solidly, irresistibly bend it selfe to bee one with him, that this inclination many times doth ouer-weigh and ouer-rule all other inclinations in him; and sometimes hee cannot but euen breake forth into words, professing so much to himselfe, as *David*, I loue the Lord; and calling vpon others, saying, Loue yee the Lord; wishing with all the wishes of his soule, that himselfe and all others might more and more loue the Lord. A sanctified heart standeth affected toward God, euen as the louer doth to the person hee loueth; and he hath (though not so passionate, because the obiekt is spirituall, yet) as true and as perceiueable a working of his heart to God, as one louer hath to the other: and as to God, so he is likewise indued with charity to Gods people. The liking of his heart is to them aboue all other men: he finds his heart mooued with good will to none, so much as to the Saints. If he perceiue the beames of Gods image shining, that is to him as good, and better than twenty yeeres acquaintance: yea, it surpasseth all names of blood and alliance; whom he sees godly, him hee priset a-
boue

boue all other men. In his very thoughts and soule, these alone are accounted excellent, neither can he tell how to beare any earnest affectiō where he doth not see grace. And this loue of goodnes and good men, is so naturall to him, that it worketh within him, he cannot tell how, hee findes it must needs be so with him, hee cannot doe otherwise; yea of such efficacie is the loue of the godly in him, that though they wrong him, yet hee cannot but loue them, because he sees the likenesse of God in them: yea though they sinne and do wickedly, yet so long as he hath any hope that they be Gods, and will returne againe, he cannot but loue them, his heart will be towards them. So doth he know himselfe to be translated from death to life, because he loues the brethren. In truth this charitie doth then shew its warmth, when almost the breath of grace is choaked by vices of diuers kinds. Though some particular breach may cause a little iarring of affections between a godly man, and another whom hee perswadeth himselfe to feare God also, yet he cannot but feele his heart to stand towards him euen in this iarre. Yea let a Christian man, be at the worst that euer he can be, and gone as farre backe from his growth in godlinesse as he can be gone, yet hee doth not (as the hypocrite when hee falls off) fall on hating those that he sees to hold out in pietie; but euen then hee liketh and loueth them, and none so much as them, vnlesse it may be in some particular iarre to some one: and so is his loue ruled. His hatred likewise is made a spirituall hatred, it is set on worke

worke against sinne and sinfull men : It is as naturall with him to hate wickednes as poyson, and he cannot but hate it, and finde his soule as it were rising and warring against it; and for those that loue sin, he cannot but be out with them. In truth, this hatred of sinne doth cleaue so vnto him, and doth so insinuatingly worke within him, that hee cannot but hate himselfe (against that filthy selfe-loue which he findes in himselfe) when he perceiueth the working of sinne in himselfe. And as for wicked men, though he would neuer so faine, hee cannot finde his heart to be ioyned with them: he must bee of *Dauids* minde, and hate them that hate God; not meaning that hee carrieth the habite of malice against them, but this his affection (of disliking and of separating from any thing) that hee must needs finde stirring in himselfe towards a wicked man, in whom hee sees not the image of God. Now for his affection of feare, that is also rectified by the vertue of the feare of God: his soule is ouer-awed by a grace, making him that hee dares not sinne against God, as a childe doth not dare to offend his father; though hee know well that God will doe him no harme, yet hee cannot make himselfe bold against him; for why, hee feares him, and doth apprehend the displeasing of him, to bee so great an euill, that he euen shrinks at the conceit of it, and findes his heart (as it were) falling downe at the thought thereof. Therefore though no man could punish for such and such sinnes, yet he cannot aduenture vpon them (though he perceiueth something

thing within him prouoking him, that is, his flesh), because hee knowes not how to answer it to God, whom he counts it madnes to be bold to make hisemie. Yea, and this his fearing of God doth sometimes worke so mightily in him, that it makes him fearelesse of those dangers which else would make him tremble; because he apprehends them as matters of nothing in comparison of the displeasure of God, which aboue all things he feareth. Indeed, if God doe please to reueale himself any whit terribly, or to stirre vp the conscience; the vn sanctified man, trébles much at Gods presence, he cannot keep this passion of feare frō working, when there is present an obiekt fit to moue it; but take away this, and he ceaseth to feare: only the good man hath the feare of God so habituated in him, that though he finde not a shaking of his ioynts at all times, yet his very heart shaketh and trembleth to thinke of offending him, and so hee cannot bee induced to doe it: or if he haue, this feare of his will giue him no peace, till he haue attained reconciliation. So that it is a feare mixed with loue, making one carefull not to offend, and to seeke atonement: not an astonishing feare ioyned with hatred, making a man to runne desperately from God when hee hath sinned, and nothing else but cry out against himselfe, and his owne misery. Now for confidence, here the Christian finds himselfe confirmed with strength from aboue, to rest his heart vpon God in Christ, for the obtaining of all good things and escaping of all euill. His soule hangs to Godward, Gods truth

and Gods power are leand vnto (when any thing affailes his hopes), as the very pillars and foundations thereof: and if he haue no friend nor means to trust in, yet he giues not ouer hope; but as *Dauid*, can comfort himselfe in God, because his hart was fixed vpon him. And though this his confidence wants not its imperfections, yet he perceiueh himselfe to haue gotten a new strength by it, which he was neuer acquainted with before; establishing and confirming him in and against all those shewes of euill, that are ready to offer themselves vnto his minde. In like manner his ioyes are taken vp with God, and things heauenly many times. O how much good it doth him, to consider how glorious the Lord his God is in himselfe, and how gracious vnto him? and what an vnutterable, and heart-rauishing pleasure it is to him sometimes to meditate of his full enioying of God hereafter? These things comming to his minde, doe euen sweetly enlarge his heart, and make his soule to open it self to take contentment in them, sometimes euen as sensibly as in the things that are here below, and oftentimes more. The vertue of ioy of the holy Ghost doth rule his natural passion of ioy, & causeth it to be prouoked by things that are not subministred vnto his fancy by his senses; but to his vnderstanding by his faith. Gods promises are sweete to him, the kingdome of heauen hath a comfortable relish in his soule, and he findes a life indeed, in knowing that his life is hid with Christ. Lastly, his sorrowes are ordained by the vertue of godly sorrow, so that sometimes his

his griefes doe euen runne towards things spiri-
tually euill. Alwaies he maintaineth in himselfe a
being displeased against sinne, but oftentimes it
doth euen sting his soule to consider how he hath
offended his God. And though hee doe know
himselfe, out of the danger of damnation; yet the
louing kindnes of God breakes his heart, and hee
can then with a still and quiet mourning, sigh and
mourne, and weepe for sin, when he is far enough
from hauing any feare of damnation: & though
his griefes this way bee not euery day alike in
quantity nor in sensiblenes; yet vsually no day
passeth him, wherein hee doth not seeke to draw
his heart to a relenting remorse for his sinnes.
Though his offences bee either vnknowne to the
world, or such as the world (if it doe know) makes
no reckoning of: yet his heart is touched with
them, it often doth euen ake and is troubled, whē
hee remembers his past or present transgressions:
Yea, and he neuer remembers them, but he would
faine haue it ake. Euen as nature hath framed him
so, that he cannot but grieve at naturall inconue-
niences if they befall him (for the passions are not
simply at the command of the will in their work-
ing, but alone in regard of the measure): so grace
doth in such sort rule his heart, that spirituall in-
conueniences, and chiefly sinnes, cannot but bee
troublesome to him. It is a voluntary sorrow that
he hath for sinne; a sorrow not forced vpon him
by crosses alone, but sought by him when he hath
no crosse to grieve for, oft times: yea, he grieveth
for this, that he cannot be better than he is; and it

is a trouble and anguish to his soule, that he finds in himselfe no stronger and better growth in godlinesse. And thus (my brethren) is a regenerate mans heart adorned in al the powers of it : vnderstanding, will, conscience, the principall; and imagination, memory and affections, the inferiour. Not so perfectly I confesse, that the contrary vices doe not often shew themselues, interrupting the working of these vertues, and obscuring and darkning their luster : but so, as that still the Sunne of holinesse doth break thorough the mists of vices, when they be at the thickest; and shine out again, in spight of such indarkening of them. In an vn-sanctified man, these graces are not to be found at all, he doth not perceiue the working of them; he feesles not their weaknesse, hee desireth not their confirmation : but the child of God findeth them in himselfe, and often again findeth the quite contrary; he perceiueth them sometimes to be stronger, sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body; and with the infirmities of these graces, as with weaknesse of his legs and armes, when hee should employ himselfe in any worke of businesse. His knowledge of God is obscured with ignorance, and often assailed with objections, his faith in God and in his word hath its faintings, his conscience feesles some pricks of guiltinesse, his will is not without its rebellious motions, his thoughts are dull to God oftentimes; and his memory is turned to other things with the neglecting of God; his loue is cold, his feare changed

changed into a kind of stupidity; his confidence is shaken, his ioyes weakned, & to his seeming little lesse than dead, and his griefes are euen stopped, and the streame of his teares dried vp or diuerted: but alacke hee findes this so to be, and is vexed at it: hee perceiueth it and discerneth it with paine and dislike, and he can tell well that sometimes it hath been otherwise with him; and why is he thus now? why is he so altered from himselfe? Indeed he hath these graces neuer so plentifully, but that he sees defects, and knowes there should, and desires there might be more: but yet when grace is a little weakned ouer that it was, he findeth it before long, and seekes to restore it againe to its former, and a stronger strength.

CHAP. VII.

All to examine themselues whither they be regenerate, yea or no.



And so (brethren) haue I done mine endeouour to explaine this most necessarie doctrine of regeneration; without which our Sauour, little lesse than sweares, that no man can be saued. Giue me leaue now (I pray you) to apply the poynt a little closser to your consciences, without which the word will want much of its efficacye to your good. And in this application I would addresse my speech, first, to all indifferently; regenerate or not: then to the vnregenerate;

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Vses.

1. To all, that they inquire into themselves, whether they be regenerate yea or no.

and lastly to the regenerate specially, according to their different estates. Brethren you heare, and I am perswaded you do beleue that, that our Saviour speaks, Verily, verily, vnlesse a man be borne againe, hee cannot see the kingdome of God. Be you therefore perswaded all of you to descend into your owne soules, and well to prosecute the examination of your owne estates; whether you be as yet regenerated yea or no. Tell me I say in the name of God, whosoever thou beeest that standest here before the Lord; art thou regenerated yea or no? It is very necessary to know, at leastwise whether it be possible for vs to be saued or not. Seeing of this life wee haue no further assurance than for the present moment, and that we know all, it must shortly haue an end; can it be any other than very madnes, to remaine vncertaine whether there be a possibility of our changing for a better; when change we must of necessity, either for a better or worse? It pleaseth vs not to hang in vncertainties about the things of this world, which are but for the twinkling of an eye: will wee make our selues so foolish as to bee content, alone not to know, what ill may befall vs hereafter? An impossibility of entring into heauen, carries with it a certaintie of falling into hell: he that cannot enter into the former, cannot but be cast into the latter. Wherefore againe, and againe I exhort you, seeing it is impossible to bee saued without regeneration; know you of your owne estate so much, whether you be regenerated yea or no. And (my brethren) take heede of satisfying your selues here, in a mat-

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ter of so much importance, with wandring conceits, and vncertaine probabilities : let it not suffice you to thinke you are borne againe : rest not seeking till yee haue concluded vpon the matter vndoubtedly one way or other, and can say without all question, either I am regenerated ; or I am not. In very truth, the vnwillingnes to enter into this inquisition, giueth occasion of vehement suspicion that one is not regenerated. It is a sore presumption, that a man hath not that grace, whereof he is not willing with any seriousness and diligence, to examine himselfe, if hee haue it yea or no. And let that man, that is willing to put off this matter slightly ; and to please himselfe in idle imaginations, saying, I hope I haue been regenerated ; though hee haue neuer bestowed paines to enquire into the grounds of this hope : let that man (I say) be euen almost assured, that hee is not as yet regenerated. A sound and well grounded scholar feares not to be examined in grounds of learning ; a sufficient workman in any trade is neuer vnwilling to come into triall and question about his skill : only bunglers, only dunces abhor from all search and triall of their sufficiencies. A secret guiltines of wants, causeth an vnwillingnes of being hard pressed to shew what one hath ; doubtlesse it is so in the matters of the soule also. The regenerate is willing to search out his estate, because the goodnesse thereof doth more cleerely appeare, by how much it is more often searched ; but hee that cannot away to stand asking and demanding of himselfe, and call for infallible proofes
of

of his being regenerate, is therefore alone vnwilling to put himselfe to the trouble of prouing it, because he is destitute of sufficient proofes. I say therefore vnto thee, thou must follow this inquirie close: thou must not belecue euery thought of thine heart: thou must haue good assurance, and good grounds of good assurance, afore thou be bold to call thy selfe a regenerate man. The heart of men (brethren) is a very Sea of guile: Euery sonne of *Adam* hath a marueilous selfe-deceiuing spirit. Selfe-loue, I say, selfe-loue, and a desire of all good to our selues, makes vs too too credulous of our owne condition for the most part: because nature worketh in vs a desire of being happy, wee are all too too willing to belecue that wee haue those things (I meane it of spirituall things) without which we cannot be happy. In truth for things temporall, because our senses (strong confuters) doe refell all conceits of hauing that, which indeed wee haue not, wee are not here so apt to beguile our owne selues: but because in things spirituall, our vnderstanding (without sense most times) must iudge of the truth or falsehood of our opinions, it comes to passe that we are very ready to be deceiued with ouer-louing opinions of our selues. Where almost shall wee finde a man (not extreemly and notoriously wicked in all manner of shamefull abominations) which will not say, that he hopes he is Gods childe? and to be Gods childe, and to be regenerate, are almost one and the same thing, they differ alone in some respects. Let our readinesse to brag of being better than in truth

truth we be (a certaine fruit of the blindnes of our minds in the matters of God), let this readinesse I say, to be ouerwell conceited of our selues, make vs afraid to rest vpon any ouer hasty answere to this question, whether we be regenerate yea or no. Before thou doe rest in the answere thou hast to make to this question, looke well to the grounds of thine answere, and see that thine answere be made out of knowledge and iudgement; not out of the folly and blindnesse of selfe-loue. Verily (brethren) I would haue you make a true answere this way, and neither deny the worke that God hath wrought in you; nor yet bragge of a conceit of that worke which neuer was: but yet let mee freely confesse thus much, that I had much rather haue you feare without a cause, than hope without a cause. I would thou shouldest answere truly of thine estate; but I had rather thou shouldest erre in thinking thy selfe not regenerated, when thou art; then on the other hand in deeming thy selfe regenerated when thou art not: for indeed, the former, though it be a troublefome error, yet is nothing dangerous; the latter though pleasing enough, is extreemely perilous. Daungerlesse feare, is better than fearelesse danger. If a man condemned to die, and leading to execution, thinke that he hath a pardon and hath none; he may goe pleasantly to the gallowes out of this fancy; but he will scarce come from it pleasantly: but if he that hath a pardon, thinke hee haue none; his heart is heauy in going, but hee feesles himselfe lighted quickly, when at the instant the

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pardon is produced to saue his life. Iust so it is, in this case: If any amongst you be strongly conceited that he is Gods child and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his last houre: but in that houre and after that, O then how terrible are his terrors, made by seeing himselfe disappointed! Shall a man, thinke you, haue any refreshing in hell, from the remembrance of his former conceits, whereby he did account himselfe the childe of God, which now all too late he findeth quite contrary? On the other side, if the child of God remaine fearfull of his estate, and cannot tell what to asseure of himselfe, but rather conceiueth he is not Gods child than otherwise; I confesse he hath many needlesse feares, many causelesse disquietments, and a life far more vncomfortable than he need to haue: but, when after death he shall be receiued, into the inheritance of Gods children, then his former feares shall no whit impeach his present glory, he is safe and happy for all his feare. Much rather therefore would I so speake, that you might be fearefull without cause than hopefull: for I wish your present disquietment without your future perill: rather than your present ease with your future destruction. This is the cause that I dwell so much vpon this point, that I vrge it so hard, and strue to set it so neere vnto thy soule, aduising thee, to aske thy selfe once; am I regenerate? and not to beleue thy selfe at first (because thou maiest parhaps quickly say, I hope I am); but to demanda the second time and say, yea, but doe

I not deceiue my selfe? am I so indeede? and is not my conceit of my selfe groundlesse? and yet not to rest in the second answere, but to goe about againe, and to inquire often and often, saying, to thy selfe, what am I; a child of God or not? begotten againe or not? where be the reasons of my taking my selfe for his childe? what due proofes can I bring that I am regenerate? what arguments soundly grounded, and gathered from the word of God can I produce, to demonstrate to my soule, that I am translated from death to life? It is good to be suspicious of the well knowne partiality of our owne hearts; it is good to be ialous of our too too palpable guilefulness in this case: and so shall a thing well done, be more than twice done: and a sound and thorough search, breed a sound and infallible assurance. Let me then vndertake the examination for euery of your soules at this time; and know, that the Minister standing in Christs roome, must make bold with your consciences, and must speake vnto you with authoritie, because hee speaketh with commission. Say then, thou man or woman, of what age, place, ranke, condition, soeuer: Doeſt thou thinke it possible for thee to be saued, when thou dyest? and to passe into Gods kingdom, when thou passeſt out of this world? Tell me what thou thinkest of this matter. If thou answere, that thou haſt neuer greatly troubled thine head with these thoughts; but taking thy saluation for granted, haſt busied thy minde about other matters. Then do I condemne thee of monstrous folly and blindness, and assure thee,

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thee, that howsoever it goe with other men, yet thou (as yet) art in no case to come to heauen. But if thine answer be, that thou hopest thou both maist and shalt be saued. Then I demand againe; Hast not thou heard the words of our Sauiour? is hee not peremptory and plaine, with great earnestnesse affirming, that vnlesse thou beest borne againe, thou canst not see Gods kingdome? wilt thou impute falsehood to his speeches, yea or no? if no, then tell me, thou that hopest to be saued: art thou regenerate yea or no? Here lies the maine matter now, vpon thine answer to this question all thine hopes must depend, and therefore answer deliberately and truly, Art thou regenerate, or art thou not? Like enough to this thou maist say thou art. But I reply vpon thee, that it is not enough to say so: What will it auaille to say thou hast riches, and hast them not? to say thou art in health, and art deadly sick? to say thou hast a pardon of thy felonie, and hast none? Or to say thou hast been borne againe, and hast not? Wherefore I call thee againe to thine answer, to see if thou wilt stand to it? Art thou indeed regenerate, or is it alone thy conceit without substance? Art thou assured of it, or doest thou alone goe by guesses and coniectures? If thou rest vpon poore and thin hopes, may I not be bold to charge thee with extreme folly? I am sure thou wouldest call him foole, that should content himselfe with such simple euidences in the matter of his lands, or liuing, or his temporall estate: how much more doest thou deserue the same name, that dalliest with thy selfe

selfe so fondly in matters, whereupon thine eternall estate dependeth? but if thine hopes be well grounded, shew vs the grounds of them, and bring them forth now in so due an houre, before God and thine owne conscience. Where is thine holinesse? where is the image of God wrought in thee? shew how the spirit, and the word of God haue wrought together, to change thee into a new man? when diddest thou see and feele (I doe not say, hell open before thee, ready to receiue thee; for that *Iudas* saw and felt, and yet was neuer regenerated), but the filthinesse of thy nature, thine abominablenesse, sinfulnessse and wickednesse? what feruent and strong desires hast thou found of being renewed and sanctified by the spirit of God? Where be thy cries, thy groanes, thy teares, begging reconciliation at Gods hand, and earnestly seeking vnto him to reforme thy leaud nature? Where is the firme purpose of thy soule out of the apprehension of his grace, to please him in all things? Where is thy godly conuersation, thy departing from all wickednesse, and exercising thy selfe constantly in that that is good? What combats hast thou made with sinne and Satan, and with the vnsanctified world? Where is thy growth and proceeding in all godlinesse? Shew me the vertues of the inward man formerly declared. Shew me thy loue and feare of God; shew me thine hatred of sinne, and sorrow for it; shew me thy mindfulnessse of God, thy thinking of him, thy beleeuing and reioycing in him, and in his word. Are these things to be found in thee?

Canst thou approue before the liuing God and thine owne soule, that these matters are in thee? then stand to thine answer, then confirme thy selfe in thy perswasion, and be thou more & more assured, that the spirit and word of God haue begotten thee againe indeed: but if these things be absent from thee, or if thou please thy selfe in certaine shadowes and resemblances, and conceits of them; I say vnto thee, thy conceits are vaine, thine answer false, and thou art so much the further off from being the child of God, by how much thou doest more peremptorily boast of thy being such. Brethren, what should I say more? you see the necessity of this searching into your selues: I haue endeououred to goe before you in it; continue you now constantly, and neuer giue your selues any rest, till by looking narrowly into your hearts, you haue attained a true and sure knowledge of your estates, and be able to say and shew that you are regenerated, yea or not.

CHAP. VIII.

Containing an vse of terrour to them that are vnregenerate.

2. To the vnregenerate.

1. Terrour because of their hard estate.



And in the second place, let me turne my speech to al them (which are without doubt the greater number) that if they will answer truly, must answer negatiuely to this question; and must confesse, if they will not lye, that in very deede they are not regenerate.

regenerate. To which kinde of men I haue two things to speake; the one, to shew them their wretchednesse, out of Christs owne words; the other, to beseech them, that they would be carefull and willing to come out of it. Come hither all ye vnregenerate men, and see your hard condition: you know you must not liue in this world alwaies: you see so many dye before you, that you cannot but see, (though you refuse to consider of it) that death must ceaze vpon your persons also afore long. And you haue been wont to flatter your selues with hopes of being saued, when you dye. But now I pronounce against you, that all these your hopes are lying hopes, and like a broken reed, will but runne into your armes if you rest vpon them. Either our Lord Iesus Christ did egregiously falsifie, when he did so vehemently assure *Nicodemus*, that a man cannot see the kingdom of God, vnlesse he be borne againe: or else you haue most egregiously deluded your owne soules with vanitie and lyes; when (being vnregenerate) you haue been bold to make your selues beleue, that you should be saued. Now for our Sauour, wee are sure hee affirmeth nothing but what hee knoweth; his words be all pure words, tried in the furnace seuen times; he that is the author of saluation, can well enough tell to whom he will grant it; you therefore, euen all you that haue maintained contrary hopes in your selues, haue lyed to your selues, haue trusted in vanitie, haue been beguiled by sinne and Satan, haue flattered your selues foolishly, and shall surely be disappoynted

appoynted of your goodly hopes, vnlesse you take a better courſe than heretofore. I ſay vnto thee that art vnregenerate: Though thou liueſt an honeſt and ciuill life; though thou carrieſt thy ſelfe iuſtly and truly towards thy neighbours in thy dealings; though thou giue much almes to the poore; though thou come to Church, and heare the Word, and receiue the Sacraments; though thou haſt been baptized, and profeſſeſt to beleue in Chriſt; though thou reade the Scriptures, and pray with thy family; yea though thou haue ſome fits of ſorrow for ſome ſinnes; yea though thou confeſſeſt and leaueſt many ſinnes, and ſeemeſt to take much pleaſure in the company of good men, and beeſt forward to the externall exerciſes of religion and pietie; though thou doeſt all theſe things (as all theſe things may be done), and yet beeſt not regenerate, thou canſt not for all that, haue any admittance into the kingdome of God. How miſerable therefore is thy condition, that loſeſt all thy paines and coſt that thou beſtoweſt in ſome good things, and canſt not be ſaued by all that thou doeſt? Doubtleſſe euen ſo ſtands it with all your ſoules that are vnregenerate, your beſt workes are but gilded ſinnes; and that that in you ſeemeth faire and louely to your ſelues, and to your neighbours; to God, that ſearcheth the heart, and iudgeth of all things by the heart, appeareth exceeding loathſome and abominable. Acknowledge thy wretchedneſſe therefore, thou that art not regenerate: for to ſpeake all in one word, Doe what thou canſt, ſo long as thou remaineſt

mainest in this estate, there is an vtter impossibilitie of thy comming to heauen. But you may (perhaps) say vnto me; Who be the men, whom I dare charge to be vnregenerate, and in that name barre vp the kingdome of God against them? I answer, Too too great a multitude, and more by farre than wee doe desire: euen all those that boast of their owne vertues, and will needes make themselves belecue, that they loue God aboue all, and with al their hearts, and their neighbour as themselves: that is in a word, That they doe more than euer any of all the Prophets and Apostles, or any besides Christ (in the present World) since the first sinne of *Adam*. All these that finde in themselves so great store of the lone and feare of God, as that they conceiue, that they loue him with all their hearts, and feare him with all their hearts, and trust in him with all their hearts, and repent euery day, and belecue in Christ as well as the best, and haue done euer since they can remember; these full men, these rich persons, these that haue soules so perfectly replenished with all graces, that they finde no want of faith, or of repentance, or of humilitie, or of the spirit of prayer, or of the loue of God, or almost any thing. These that haue no faults in themselves, they were neuer proud in all their liues, they know as much as any of them all can tell them; and they haue not brought vp so many children, they trow, but that they can tell how to be saued; that neuer wronged any in all their liues; and that hope in God they shall be saued for their good liues and good mea-

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nings. All these ignorant and simple ones, who brag of what they neuer vnderstood, and therefore only boast of much, because wanting knowledge totally, they cannot know their own wants. These (I say) be men that are dead in sinnes and trespasses, these are persons wholly vnregenerate, whose sinnes are bound fast vpon their soules, and themselves in danger to be quite shur out of the kingdom of heauen. Wherefore if any amongst you be so sottish and ignorant, and out of ignorance so well-conceited of himselfe, let him not pretend to be regenerate. In vaine he claimeth Gods kingdom, if he be not changed and become another man. Yea, all those, that though they haue more knowledge than to brag thus, yet neuer felt themselves to haue bin the children of wrath, nor were euer pained with the apprehension of their owne sinfulness. These also I affirme to be vnregenerate; and that so remaining they cannot be saued. Yea, all that allow wicked thoughts in their harts, and neuer take care to see, and lament the euill conceits of their inward man; but rather serue sinne in the lusts of it, and please themselves in thinking of that, which for feare or shame they do not dare to accomplish; those also haue no part in Gods kingdom, as the case goes with them hitherto. Yea, all that make no conscience of small sinnes, which the world doth not take notice of; but passe ouer such trespasses, without making any matter of them, or troubling themselves to bewaile them; these haue cause to feare, that heauen is fast locked vpon them. Yea, all that allow themselves

selues for gaine, profit, or pleasure sake, in any one sinfull action, secret or open; excusing, and shifting, and turning themselves into all shapes, to make themselves not to know it to be sinfull, and labouring not to be moued with the exhortations of the Word, and checks of their owne consciences: but holding still their resolution, that that thing they must needs doe, they cannot chuse but doe; though their consciences would willingly checke them for the same, were they not by them put to silence. All these are to number themselves among the vnregenerate: and such, as if God be, as he is (most perfectly iust), cannot be saued; whilst they abide such. But most of all those that liue in open grosse sinnes, and yet flatter themselves with hopes of doing well enough, because others liue as bad as they; and because they doubt not to ouer-entreate God, with the repentance of the last houre: these are farthest off from regeneration, and remaine in a dangerous and damnable estate; so that I doubt not to proclaime vnto them in the name of God, that (so continuing) Christ shall profit them nothing; Christ shall neuer bring them to heauen. Now therefore if any of you that heare me, doe perceiue your selues to be such, I pray you lay aside all your conceits of going to heauen: I pray you surcease to feede your selues with vanitie, and winde; and to make your selues secure, by making false promises to your soules of that they shall neuer attaine. Know thou whosoever, that art an ignorant boaster of thine owne goodnesse; or a man senselesse of thine owne bad-

nesse, that giuest way to the euil thoughts of thine owne heart; and must bee dispensed withall in some one darling sinne, which saine (against the truth beginning to shew it self to thee) thou wouldest not haue to be counted a sinne: know thou whosoeuer that art a worker of iniquitie, and puttest off repentance till the time of sicknesse, that thou hast no part nor portion in this inheritance; that thou art the old man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot possibly befall thee, to see Gods kingdome, if Christ be true, and God iust, so long as thou abidest vnchanged. What should one do, to make dead men feelee their death, and the children of destruction perceiue themselues to bee such? If we could speake plainer to you, we would (brethren): for why, wee know, that at this very poynt, your whole happinesse must begin. The vnregenerate can neuer become regenerate, till he first perceiue himselfe vnregenerate. A childe of Satan can neuer be made the childe of God, till he feelee himselfe the childe of Satan. Our spirituall felicitie begins in the sense of our spirituall miserie; and therefore wee take all this paines to make you see your wretchednesse, because it is vpon none other conditions auoidable. Open thine eyes therefore and see; open thine heart, and feelee thine vnregeneracie, thy being in the state of death, thine horrible sinfulnessse, and thy being (as I haue often said, and cannot too often say) no better than the very sonne and daughter of the Prince of Darknesse. Will you not see? will you not feelee?

feele? will you hood-winke your selues? will you harden your hearts? will yee suffer the diuell to turne you from heeding your owne estate, till at last it be past recouerie? I pray you doe not so, be not so great enemies to your owne soules, I entreate you: But what should I goe forward with more words to you? I will turne my speech to God for you: And, O thou author of life and light, be pleased now to remember the end of thine own ordinances, and make them fruitfull for the purposes by thy selfe appoynted. O, open the eyes of some one of these blind men; inlighten the soules of some one of them, at least with so much light, that they may perceiue themselues hitherto to haue been void of light: put into them, at least, that first motion of life, that they may feele themselves hitherto to haue been but dead men, and void of life: O let not thy word returne empty, but make it effectuell to all, to which thou sendest it.

CHAP. IX.

Containing an exhortation to seeke regeneration.



AND now (brethren) in the next place, if there be amongst you any, whose soule the Lord may haue awakned to feele their vnregeneracie; to them let vs further adde a word of exhortation. It were (in truth) a poore comfort to know ones wound, if there were not a plaister deliuered withall to heale those wounds.

*2. Exhortation,
that they seeke
to come out of
this hard estate.*

wounds. But we come to entreate you to be made the children of God, and to be begotten again: and withall, we come to assure you, that you may bee such, if you do not reiect the present offer of grace. I pray you therefore let these words sinke into your minds, and be you willing and desirous to be the children of our heauenly Father. I hope (brethren) the request wil not seeme to you vnreasonable, nor the motion light, and not worth hearkening to; when the God of heauen sues vnto you, that be his enemies, to be changed and become his adopted sons. Sure I am, that if a Gentleman should, with the same good meaning, make the same offer to a poore miserable beggar, either he would greedily accept the motion, or else al that knew him, would esteeme him mad. How much worse than mad art thou then, which wilt reiect the Lords owne motion, offering to become thy Father, and intreating thee to be willing to be made his childe by adoption? you may (perhaps) say vnto me, that you doe already wish and desire so to be (with all your harts) but that al the difficultie lies in being made such as you desire to be. And I answer, that if you doe in deed and in truth long and desire to be regenerate, with a settled and firme desire, and stable and confirmed wishing of your harts, that then the greatest impediment is remoued, and the greatest difficultie overcome, and your regeneration is now in a faire forwardnesse, yea verily, it is already begun; and doe you but cherish these motions, and it shall be perfected. You may (perhaps) make another obiection, and say, that it is not in your

your power to regenerate your selues; and therefore it is an idle attempt of me, to perswade you to become such as you cannot make your selues to be: for the spirit of God must regenerate, and who can command that to come vpon him? To which I answere, that indeed a man cannot possibly regenerate himselfe, this is Gods act, not his, he is a meere patient in it. But yet I say moreouer, that the doctrine of the Gospell is the ministration of the Spirit; and where that is preached, as now it is preached amongst you, there the holy Ghost comes to regenerate; there he comes with his inliuing vertue; there hee is present with his quickning power: and hee that will not resist the motions and exhortations, that the word and spirit of God doe raise vp within him, shall surely be visited from on high, and shall haue the Spirit of God descending vpon him, to make him a new creature. Yea further I say to such an one, that God hath appoynted certaine things to be done by men, which they that will not refuse to do, may doe, and those that shal doe, shall be regenerated. For there is a common worke of illumination, so making way for regeneratiō, that it puts a power into man of doing that, which when he shall doe, the Spirit of God will mightily work within him to his quickning and purging. All you therefore that finde your selues as yet not to be regenerate, but yet faine would be (for to others it is in vaine to speake, they be not yet so farre inlightned as to be capable of regeneration), but all you, hearken and vnderstand what it is that you must doe, that you

Prou. 1. 24. 18.

you may be regenerate; and by doing which, you shall not faile of receiuing this wonderful blessing of a new life, to be created in you: only yet with one prouiso, that you doe not dampe the present motions of the word and Spirit of God with procrastinations and delaies, with putting off, and deferring till another time. Nay, you must accept of the offers of grace, whilest it is called to day; and know, that nothing doth more harden your hearts, and chase away the Spirit of God from them, than that foolish and slothfull shifiting off his perswasions, with a purpose of settling about the worke, hereafter, but not yet. Thou must take Gods time, and not bid him tarrie thy time. It is no reason the King should waite vpon the traytor, till he were at leisure to receiue a pardon. If thou wilt not haue while, when the Lord sees it fit to make thee a sweet promise of grace: remember the terrible threatning of Wisdome, *You shall seeke me and not finde me, because I stretched out mine hands, and you would not heare me.* O then venture not to put off God till hereafter. Who can tell whether euer he will come so neere thee againe, if at this time thine entertainment of him be no better, then to shut vp the doores of thine heart, and tell him the roomes are otherwise filled, there is no place for him as yet? But now I say with prouiso, that you will now begin without further deferring; I will shew you the way of life, and tell you that, which if you will be pleased to doe, (and it shall be no such hard matter nor impossible, but that your owne soules shall confesse there is nothing

nothing to hinder you from doing it, but your owne vnwillingnesse, or carelesnesse, or both) if, I say, you will be pleased to doe, I testifie vnto you in the name of the Lord, that you shall be regenerate; and that from the time you begin to doe them, you begin to bee regenerate. Now these things are in number three, (as I said before) neither impossible for you to doe, nor yet difficult; there lacks but a willing minde, and they be easily done; only vnderstand of them, that you must not satisfie your selues with hauing done them once, but must doe them continually; because they are meanes of encreasing holinesse, as well as attaining it. The first is, so to nourish your apprehension of your owne miserie in not being regenerated, and your earnest desire of being regenerated, for the escaping of this miserie, that it may breake forth into requests and petitions vnto God, for his spirit of regeneration. Goe thou and muse thus with thy selfe: Alas, I see most euidently, that as yet I am but a sonne of old *Adam*! there is no thorough change of mine heart, nor of my life, from sinne to holinesse; I am as I was borne, and haue not been altered by a new birth: and therefore I am in no possibilitie of being saued. This night, if God should (as how know I, but he may this night?) take away my soule from me, O I perish; for out of heauen, the blessed Sauour of mankinde hath excluded me; for thither he tels vs euidently, that none must enter that are not borne againe; and O miserable man I, that am not yet capable of eternall life, and that stand in such

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Isai. 55. 1.

tearmes with God to this day, that hee cannot both keepe his owne truth, and saue my soule ! What shall I doe? what course shall I take? O could I once obtaine regeneration, then I were safe, then I were sure; then if death should come immediatly, I need not feare it; then were the gates of heauen opened vnto me, and then I both might, and should enter in thereto. O that I were regenerate ! O that I were borne againe ! O that I were a new creature ! O that once the image of Christ Iesus were imprinted vpon mee ! All the goods and honours of this world, would not so much aduantage me as holines, if I could attaine it. But what do I stand wishing? I haue been told that the Spirit of God is he, who regenerateth his people. Wherefore I will begge at his hand that mightie and sauing worke of his Spirit, and boldly I may doe it: for Christ Iesus hath promised to all that thirst, that if they come, he will make them drinke of the waters of life. Yea, he hath told me, that if we men who are euill, can yet giue naturall good things to our children that aske them; God will much more giue his Spirit to them that aske it. For his promise is, to powre waters vpon the drie ground, and flouds vpon the thirstie ground, and to powre out of his spirit vpon all flesh. Well I am assured the word of God is true, and these promises shall be performed to euery one that asketh, that he may receiue: for the Lord is rich in grace, and giues to all that aske, and hits no man in the teeth. And therefore I will take courage to call vpon him, for that most desireable gift of God,

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euen the spirit of regeneration. Thus hauing enkindled thy desires, bow thou the knees of thy body, and of thy sole too, vnto the king of heauen; and poure out thy requests in the most submissiue and earnest manner thou canst, saying, either in these words, or to this purpose: O Lord, I am a lost sheepe, I am a childe of wrath by nature, I am most miserable, most sinfull, and I see that in me there dwelleth no good thing, and if I be not renewed I must perish; I beseech thee haue mercie vpon me, that I perish not. Send thy blessed spirit into mine heart to regenerate me; for so is thy promise plainly made in thy word. Thou knowest that I cannot make my selfe new: O let thy spirit come vpon me, and make me to haue a new heart, and a new spirit. Lord Iesus Christ, send thy spirit into me, which may restore me from this death of sin (which now at last thou hast made me to feele) vnto the life of holines. Thou toldest the woman of Samaria, that if she would aske of thee, thou wouldest giue her the water of life. Now Lord, I come and aske of thee that water, that liuing, that pretious water of the holy Spirit. O giue it vnto me, that I may neuer thirst, but that it may spring forth in my belly, and become a riuer of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wisdom; but I beg that, which I haue more need to receiue, and shal haue more benefit by receiuing; and which thou hast more promised to giue, and shalt haue more honour by giuing, than by any such temporarie or externall thing. O giue me therefore thy holy

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spirit to regenerate me, and make mee to feele by experience the truth of thy gracious promises. My brethren, I haue put these prayers into your mouthes; learne you to powre them forth, before the throne of grace in secret; forget not in some such manner of words to cry for this best of all gifts, and beg earnestly; and if thou canst not amplify, yet multiply; if thou canst not vse varietey of words, yet repeat the same request often, and againe and againe; if thine inuention serue not to say more, let thy desire force thee to dwell vpon this twentie times, and rather than faile, twice twentie times. O Lord giue vnto me (a miserable sinner) thy spirit of life and grace to regenerate me; for so hast thou promised to them that aske; and I aske Lord, and resolute to continue asking. I certifie you all from God, and by the authority of Christ Iesus committed to his Ministers, doe verily assure you, that he who so seeketh regeneration, shall as certainly bee regenerate, as God is true of his word; and that is more certaine than the Sunnes shining in the heauens, and the earths keeping his owne place. I know that Satan will steppe forth to hinder you from following this counsell; hee will strue to make you carelesse of it altogether, as if there were no need of begging so hard: but I assure thee, that hee doth but beguile thee. Neuer any man was regenerate, nor shall bee (after yeeres of ability to pray) vnlesse he doe pray for it: for the gift of the spirit is promised to them that aske, and to none else: and by telling thy selfe of thy misery in wanting regeneration,

ration, thou shalt easily shake thy selfe out of this carelesnesse; and bring thy selfe to a care of seeking that, which but by seeking thou canst not get; and but by getting thou canst not be saued. Then will the diuell assaile thee with more tentations, and cast obiections and doubts in thy way, as if it were in vaine to pray; for sure thou shalt not bee heard: but beleue him not; he is a liar, in going about to make thee make God a liar; for is not the promise so vniuersall, as no man is excluded that doth not exclude himselfe? doth it not runne thus, euery one that asketh receiueth; euery one that seeketh findeth; and therefore say thou to thine owne heart, if euery one, why not I? sure I will aske then, and will not spare to speed, by sparing to speake to God. And that thou maist yet more imbolden thy selfe, know that God hath tied thee by a kind of vow, to seeke to him for the spirit of regeneration, and himselfe to giue it vnto thee, when thou so seekest. For, tell me, art thou not a man professing to bee of the Christian religion? Wast thou not baptized in the name of the Father, the Sonne, and the holy Ghost? to what end was this washing, but to assure thee of the Spirit of God working like water to thy regeneration? Wherefore vrge thou the Lord with his owne seale, and say, O Lord! what better euidence can I wish? Thou hast giuen me the seale of regeneration. O make it appeare not to haue been an empty signe: Lord, baptize mee with the Spirit, and with Water; euen wash mee and cleanse me, by that pure Water of thy holy Spirit, which

may sanctifie me throughout, and make me a new creature. If any doubt arise in thine heart, looke thus to the seale of the Couenant and confirme thy faith: and assure thy selfe that God will neuer falsifie his bond and seale, hee will wash thee according to his couenant sealed vp vnto thee by Baptisme. In very deed (brethren) it is an absurdity to imagine, that all that are baptized with water, are also infallibly regenerated: but yet it is sure, that all such might be regenerated, if (considering what this seale importeth) they would duly and earnestly seeke vnto the Lord for performance thereof. This is that I call vpon you now to doe, if already any haue not done it: Let the remembrance of thy Baptisme with water cause thee to seeke to him that can giue the Baptisme of the Spirit; and hee knoweth not how to denie himselfe nor his couenant. But (perhaps) still the diuell may be busie with thee, and cast some quiddity, and subtrill cauill in thy way; as sometimes he hath done, telling thee, that if thou beest not, as thou findest thy selfe not to be, regenerate; thy prayers cannot be heard, because they bee not of faith: thou maist answer him, that that worke of God in his Word, which moueth thee so to pray, is a beginning of regeneration, which shall undoubtedly be perfected if thou continue to pray; and therefore that thou wilt not bee hindred by such cauils. For thou beleuest that God hath said true, when he said, *No, euery one that thirsteth*; and seeing out of a perswasion of the truth of this generall promise, thou addest thy selfe to performe

forme the duty whereto the promise is made, thy prayer must needs bee of faith (though a weak faith,) and be no sinne, but an acceptable seruice vnto God. Now therefore (brethren) be not discouraged from praying for the spirit of life to breathe vpon you, by any cauels or obiections of Satan; be not made carelesse of seeking so necessary a thing, by any fond imaginations that hee will put into your mindes; bee not diuerted from doing this duty, by any worldly businesse that may come betwixt: but what euer thou doest, now in thine heart, and when thou comest home, in thy closet, and in the solemnest manner, bow thy selfe to God, and cry vnto him for the holy Ghost to regenerate thee. And O thou blessed Spirit, that art like the wind, and breathest euen where thou lustest, breathe into the hearts of some of these that heare me this day, and cause some of them to be inflamed with a desire of regeneration, and to be encouraged to the begging of it, wheras yet it hath not bin wrought. And so much for the first meanes to be vsed. The second meanes is a diligent hiding of the word of God in the heart. For seeing that is the seed of immortality, if it bee closely laid vp in the ground of our soules, it will fructifie to life. This law is pure, and it will purifie. It is perfect, and it will conuert the soule, if like a plaister it bee laid vnto it. Let it be ingrafted into you like a science, and it will change the wild sap of your nature, and make you able to bring forth fruites of holinesse. A man then buries the seed of the Word in his heart,

1. Abiding
of the word of
God in the
heart.

hart, when he doth ponder and muse vpon it; when he sets himselfe seriously to consider the truth of it, and to apply it vnto his owne soule, taking that, that is generally deliuered, as pertaining to himselfe in speciall. Now the whole Word must be thus whetted vpon the heart; not the Law alone, for that of it selfe will breed nothing but miserable terrours; not the Gospell alone, for that finding the heart vnprepared to receiue, in such ill ground, will bring forth nothing but the stinking weedes of presumption: but both the Law and the Gospell, that so being tempered together, and obtaining a ioynt worke in the soule, by their mutuall forces, they may both produce the grace of sanctification. So then, if one would bee regenerate, hee must take to himselfe the whole Word of God. He must set himselfe al alone to muse of it, saying to himselfe, These commandements the Law giueth to al mankind, and among the rest to me; these curses it denounceth against the transgressors of it of which seeing I cannot deny my selfe to be one, the curses thereof belong vnto me, and I, alas, I lie vnder them. But the Word of God hath shewed me the way of escaping the curse: for Christ Iesus, the Sonne of God, was in our stead accursed, that wee might be free from the curse and bee partakers of that blessing, which was long since promised in him, saying, *In thy seede shall all the Nations of the earth be blessed.* Also the Word of God doth plainly declare, concerning al the sons of men, that they haue done a corrupt and abominable deede, and that

that none of them doe good, no nor one. It shuts them al vnder sinne, and pronounceth them all the sonnes of wrath. But Iesus Christ is become the Sauour of man kind, and in him his Father is well pleased, and none that beleeue in him shall perish. Yea, in him is preached remission of sinnes, and life euerlasting to all that beleeue in him, and rest vpon his merits, as vpon a perfect satisfaction; and hee doth, ratifie all the sweete promises of the Law, to all that beleeue in him, and striue to obey him; so that for his sake, they shall obtaine all the good things which the Law promisseth: but because wee are all sinfull, it cannot bestow them on vs. I am a sinfull wretch I am a cursed creature, I am vnder Gods anger in my selfe; but Christ Iesus hath satisfied for my sinnes, he hath performed a perfect righteousness for me. I will goe out of my selfe, I will renounce mine owne righteousness and rest onely in him, euen vpon him onely; in whom (O my soule), assure thou thy selfe to finde full remission and perfect saluation, onely so be it, thou turne not the grace of God into wantonnesse; but out of loue to him, set thy selfe to keepe his holy commandements; and take vpon thy neck that sweet and gentle yoake of his, the bearing of which is the most comfortable libertie in the World. Certainly (men and brethren) he that will often renew these meditations in his soule, and see the foulness of sin in the glasse of the Law, and the sweetnes and brightness of Gods free grace shining forth in the doctrine of the Gospel, shal surely be translated into the
S image

*Third, constant
heaving the
Word preached.*

1. Cor. 1. 20.

image of God from glory to glory. Therefore now resolute with your selves, that you will find time constantly to meditate on the word of God, & it shall not faile to giue light vnto your eyes, & life vnto your soules. So haue you the second meanes of attaining regeneration. The third and last is to attend at the gates of Wisdome, to waite on her posts. I meane, to be constant hearers of the word of God preached. This is the ordinance of God, which he will worke by, most effectually and most vially. The mouth of the Minister is the Conduit pipe, whereby the Lord doth please to deriue the sweet and wholsome waters of life into the soules of men; It hath pleased God by the foolishnes of preaching, to saue them that belicue. The Lord hath appointed his Ministers to be spirituall fathers, by their labours in publishing his Word, to beget men vnto him and whosoever will not seeke regeneration and saluation here, where God hath taken order, that he may meet with them; he for his carelesnes or ignorance of Gods ordinance, shall neuer bee able else-where to attaine them. I told you mine opinion before of the Word barely read. I cannot esteeme it quite deuoid of all power to regenerate. Where God doth not giue vnto men a possibilitie of vsing other helpes, I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines, or cost may be gotten there be that to saue his labour, or to spare his purse, will neglect it, shal neuer be borne againe. Wherefore (beloued) you must make high account of this ordinance,
you

you must follow it, you must be constant in frequenting it; that the Lord by the mouthes of his faithful seruants, may breathe the breath of life into you. I confesse that there is a kind of fine, neate, daintie preaching, consisting in wel-sounding words, and streins of wit and humane learning, to set out the skill & art of the speaker, and make the hearer applaud and commend him; which a man may well doubt, whither God wil euer blesse to the winning of soules. These selfe preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this sword of the Spirit into a veluet scabbard, that it cannot prick and wound the heart; it cannot worke life, by working death first; it cannot quicken, by killing before it quicken. But the plaine and downeright preaching of the Word, by laying it open in plaine termes, to the eyes of the mind; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; euen this foolish preaching, is that that must make you wise to saluation. Wherefore how much were it to be desired, that all we Ministers would follow that, whereby (with fetching lesse circuits, and taking lesse vnprofitable, and selfe-intended labour) wee might doe more good to men, and bring more glory to God? and, Oh, how much are you to be called vpon, to loue the Word of God preached, to be glad to haue it plainely deliuered vnto you, and with earnestnesse pressed vpon you without all quirkes of wit, and guilded shewes of mans wisdom, and of gay words? In one word there-

fore I doe you all to wit, that this preaching is the instrument of God, I meane the chiefe and principall instrument, by which he is pleased to regenerate mens soules. Wherefore I commaund you all in the name of the Lord, to loue it, honor it, frequent it, and submit your selues to it, as you loue your soules health. But let me adde one necessary obseruation more in this point. They bee but vn-cleane beasts, that doe nor chew the cud. If you will haue the Word, which you heare, effectually, to make you the sonnes of God: you must not bee carelesse and forgetfull hearers; you must not let it slip from you, as soone as it is heard: but you must ioyne meditatio with it and after you haue heard, consider with your selues what you haue heard; and ponder vpon it as vpon a thing that much concerns you; and lay the precepts, reproofes, threats, promises, and exhortations thereof, vnto your soules; saying each to himselfe, I see this is a dutie; haue not I omitted it? O yes, I haue! and so fall a begging pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digested and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue shewed you the meanes of being made the sons and daughters of the liuing God. Be they not plaine? be they not possible? be they not easie? If any of you misse of a new birth is it not because he cares not for it, and in very truth, because

because he is not willing to accept it? I call your owne soules to witnesse, and that God, in whose name, and those Angels, in whose presence I haue spoken these things vnto you, that God desireth not your death; he would haue you saued, hee offers saluation; hee would haue you renewed, and he offers the spirit of renouatiō; and if you want it, it is only meerly, wholly, because you regard it not, and because you wil not take his directions in seeking it. O thou therfore that art vnregenerate! see thine vnregeneracie; desire to be regenerate; call vpon God for his spirit of grace to regenerate thee; ponder vpon his Law and his Gospell, the seede of regeneration. Harken to his voyce, speaking in his messengers; and meditate on what thou shalt heare from them, and thou shalt bee regenerate. But if thou wilt needs stand in thine owne light; and out of a conceit of being already in a good estate, keepe thy selfe irrecoverably in an euill estate or out of sloathfull negligence, or prophaine carelesnesse omit to follow the sound directions, which haue been giuen thee: be thou euer then the child of the Diuell; be thou euer the sonne of perdition; worke out thine owne destruction, and thy blood bee vpon thine owne head: the Lord is free, wee are free, and of thine owne hand alone it shall bee required.

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CHAP. X.

Comforting the Regenerate.

3. Use to those
that are rege-
nerate.

1. Comfort.



And so much be spoken to them that are not borne againe. Now from the same poynt also we haue something to say to those, that through the grace of God, haue been blessed with this greatest of al blessings, and that both for comfort and exhortation. First then, let vs lay open before the sanctified man, the riches of consolation, of which the words of our Sauour doe put him in possession. This worke of the Spirit of God, doth him more good, than al the wealth, strength, health, wit, learning, beauty, credit, fauour and grace, that could be fall him in the world. For al these things (fore named), a man may haue in as great abundance, as this earth could yeeld, & yet be no whit nearer to heauely felicitie; yea be quite out of all present possibilitie of attaining it. But so soone as euer the Spirit of God from aboue, hath visited the soule of a man, and hath begotten in him the image of Christ Iesus, so soone is hee interested into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fall besides him. Euery true Christian therefore, be he of neuer so meane repute and parts, in the esteeme of others or of himself, is yet a great, and a rich heire, and hath a mighty and large kingdome, by
vertue

vertue of this birth-right appertaining vnto him: for the excluding of all that are not borne againe, from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befallne. The one cannot but bee saued as well, as the other cannot possibly bee saued Seeing if the cause that hindreth our entrance into Gods Kingdome bee remoued, we neede make no question, but that our passage afterwards, shall be found both certaine & easie enough. O therefore that the children of God could sufficiently vnderstand their own blisse! that with heartie reioyceing within themselues, and vnfeined thankfulness vnto God, they might passe on forward towards the fruition of it. Hope of great things in the world doth fill the soule with ioy, and men before the attaining of good things, made sure and certaine vnto them, doe comfortably foresee, and expect the attainment. Let vs doe so for things spirituall; consider with thy self, to what inheritance the Lord of heauen hath pleased to adopt thee. Represent vnto thy selfe, the vnutterable ioyes which are laid vp for thee, and which thou canst no more bee deprived of, than God himselfe can faile of truth and all sufficiencie: for hee that hath promised, is faithfull, and will performe his promise. The children of God, whilst they frame their affections according to their present estate in the world, doe walke heauily and discouragedly; at once wronging both God, that hath giuen them such excellent things to take comfort in, and themselues, that haue receiued so certaine assurance

rance of such things. Doth it become thee, to whom God hath made ouer the royal inheritance of heauen, purchased with the blood of his owne Sonne, to weare out thine heart with discontentment, and to marre thy face with carnall teares? Is not the fulnesse of celestially glory and riches, able to counteruaile thy meane and afflicted estate here? Cannot eternitie outweigh this inch of time and infinite blissefulnesse, the present sleighthy afflictions? surely the ballances are too too vnequal, wherein things of so great value, are not of sufficient weight, to pull downe such trifles. It is nothing in the world, but our being led by sense, rather than by faith; which makes our hearts heauy, and our liues vncomfortable. Let vs but cleare vp our eyes, dimmed with excessiue, and causelesse teares; and wee shall find matter enough for glorious and vspeakable ioyes, euen in these tribulations, which feeble most burdensome vnto vs. Bee thou neuer so poore, neuer so despised, wronged, troubled; yet being regenerate, God is thy Father, Christ thine elder brother, heauen thine house and habitation, and the glory thereof thine inheritance. Can he be poore that hath such riches? despised, that hath such honour? dejected, that hath such comforts belonging vnto him? To euery soule amongst you, that is able to approue his regeneration vnto himselfe, I am to speake in the name of the Lord, and to say vnto him in this wise; That hee is not to lay the fault of his troublesome, and discontented life vpon his estate, but alone vpon his vnbeleefe and inconsideratenes: for God hath giuen

giuen cause and meanes enough, of being full of heartie comfort and ioy, in despite of all that the deuell, and the world can doe vnto him. Dost thou not see, how frolicke the foolish worldling is, if hee haue gotten a few thousand pounds together? if he haue built him a faire house, and purchased a good liuing, or two, lying neere about it and yet in such termes standeth his soule with God, that if hee should (as he may) decease too night, hee were sure to bee roring in Hell before morning. But thou, to whom Heauen is ascertained by the most plaine euidence, and strong assurance, that God can tel how to make vnto his creature of a future thing; if thou haue an ill childe, a froward yoke-fellow, a sicklie bodie, a penurious and friendlesse estate; dost spend thy time in fullen discontentment, weeping, and wailing, and taking on, with little lesse immoderatenesse of griefe, than *Rabel* weeping for her children, which would not be comforted, because they were not. I tel thee the truth in y name of the Lord, this is a great sin of thine, and a foule shame for thee. Is it not a sinne to vnderprize heauen? is it not a sinne to imbase Gods richest gifts? is it not a sinne to disesteeme these benefits, that passe all the estimation of all men? and what is this but a disesteeming, imbasing, vnderprizing of heauen it selfe, to carry thy selfe, as if the comfort and felicity thereof, were not of worth enough, to keepe thee from sinking vnder the burthen of sorrow, about earthly matters? Againe, tell me, if thou shouldest heare of a man that had at the same time made

two bargaines, by the one of which he should lose some foure or fūe shillings (or pounds say); and by the other hee should gaine so many hundreth thousand pounds: and vpon the former trifling losse, should sit weeping and sighing, and wringing his hands, and crying out that he were vndone; though hee knew well enough what a rich amends his second bargaine had made him. If (I say) thou shouldest heare of such a person; what wouldest thou say to him? wouldest thou not cease pitying him; and euen break into laughter, at his so ridiculous and absurd folly, that would needs torment himself without all cause, & would not enioy the good that God had offered him? In truth fewe men would finde in their hearts, so much as to take compassion of such a wilfully-miserable man. Hearken now then what I say; Thou art this man forespoken of, and thy carriage is iust his carriage: so that what accusations of folly and absurdnesse thou wouldest cast vpon him, the same doe (in the truest application of things) appertaine to thy selfe. Thou hast two liues, and two estates; a temporary, and an euerlasting. For the temporary, thou hast indeed (let it be confessed) made but a sorry match: Thy children are not so dutifull, thy yoke-fellow not so louing, thy state not so plentifull, thy friends not so faithfull, as were to be wished. But for the euerlasting, thou hast made a bargaine aboue all imaginations gainfull. For God is to thee a most faithfull friend and Father; Christ Iesus a most deare surety and brother; heauen a rich inheritance, all Saints fellow.

low citizens, and all Angels willing seruants; and after this minute of time spent in affliction, thou shalt passe to a state of blisse that neuer shall haue an end. In truth the gaining of tenne hundred thousand pounds, doth not more exceed the losse of two single pence, than these thy spirituall benefites exceed thy naturall crosses; and therefore (I say) it is most ignorantly and simply done of thee, to passe away thy dayes in heauinesse and sighing; which thou hast so good and sufficient cause to spend in all holy cheerefulnesse and reioycing. Wouldest thou then bee acquainted with the true cause of thine vnquiet and vncomfortable liuing? it is not the multitude nor greatnesse of thy crosses; it is not the heauinesse of those afflictions, that lye vpon thee more hard than vpon other men (as thou art readie to imagine, so seeking to excuse thine owne fault); but it is thy carnalnesse of minde, thy being led all by sense, thy looking onely to things visibible here before thine eyes, and not to things inuisibible, prepared for thee aboue the clouds, and kept for thee by a strong and able friend, Christ Iesus, that hath also bought them, and paid deare for them. The children of God do not take pains to make themselves vnderstand their owne inward happinesse; they will not finde time enough to contemplate the beauty of that goodly portiō, which the Lord hath allotted vnto them; they will not bestow their thoughts in heauenly meditations: hence their being overcome of carnall sorrow; and well may they thanke themselves for the want of com-

fort, seeing they will not open their eyes to looke abroad into the land of comfort. I am sure if any of vs were shut vp in close prison, for the space of one whole twelue moneths; and should there be destitute of al good attendance, lodging, fare, and other comforts, but withall were assured, that at the yeers end he should surely come out of prison, and be made a great Prince for all the rest of his life, which should endure for the space of fortie or fiftie yeeres after: he would scarce feele any trouble in that restraint, any griefe in those wants, any discontent in that bad vsage: yea so much familiaritie would his thoughts haue, with the wealth, and honor, wherein he should liue so long a time after his enlargement, that the imprisonment would seeme nothing vnto him; and he would rather wish to lie in prison vpon those termes, than to liue in his house without those hopes. My brethren, such, and none other is your cōdition. This world is your present prison; & for some of Gods children it cannot be denied, but that they doe finde in it somewhat course entertainment; but it is certaine, that after a little time (perhaps lesse than halfe a yeere, it is sure not many yeeres) they shall be enlarged; and after their enlargement, aduanced to a kingdome so farre excelling all earthly kingdomes, in the honour, wealth, ioyes thereof, as gold excels dirt. And this kingdome they shall be sure to enioy; not for fortie or fiftie, nor for so many thousands or millions of yeeres; but euen for all eternitie world without end. What do you then sowing and imbittering your hearts with

with thinking vpon the tediousnesse of your imprisonment, and refusing to take comfort to your selues in the consideration of your kingdome? It is therefore (as I said aboue) long only and meerly of your carnalnesse; in not pondering of the good that God offers vnto your soules; which makes you lie mourning vnder the pressure of your afflictions. Wherefore settle your selues to resist carnall sorrow, and to imbrace spirituall ioyes; you shall find your labours this way voide of difficulty, and full of successe. When thy worldly heart would thrust thee into the pit of worldly sorrow, by telling thee of thine hard fare, thy poore house, thy little meanes, thy debts, thy wrongs, thine enemies: stay thou thy selfe vp by opposing to all these, the consideration of thy new birth, whereby thou art instated into an heauenly kingdome; wherein thou shalt abound with all fulnesse of ioyes for euermore; and wherein thou shalt bee more happie and blessed, than thine owne heart can possibly conceiue of, and that for euermore: And then propound the case vnto thine owne selfe indifferently, and say vnto thy soule; O my soule, looke on both sides with an vnpartiall eye; looke to the condition of my body, and estate, and take a view of the miseries that lie vpon me; but looke withall to the condition of my soule, and ponder well vpon the happinesse that I am admitted vnto; and then bee thou but an impartiall iudge betwixt sorrow and ioy, to whether rather thou oughtest to encline. I am sickly, but I am regenerate and shall bee saued: I

am poore, but I am borne againe, and shall see the kingdome of God: I haue few friends, but I am made the child of God, and shall attaine heauen. I haue few friends, but I haue receiued the spirit of grace to beget me againe to a kingdome immortall, vndefiled, and that fadeth not away; I haue a froward husband, or wife, or a stubborne sonne or a daughter; but I am Gods sonne or daughter, and haue Christ Iesus to bee mine husband and yoke-fellow. Haue I these blessings to counteruaile these miseries? and shall I pule, and whine, and looke with a sad countenance, and walke with a dead heart? Nay I ought not; nay I must not; nay I will not yeeld to this extreame weaknesse of carnall lamentation. I haue cause to be glad, I haue reason to be merrie; and in spight of all that the worst yoke-fellow, or worst child, or worst estate can doe to grieue me, I will bee merry, and I will be glad. O my soule, reioyce in the Lord, be merrie in thy Father, and shout for ioy in Christ thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who should be liuely, if not the children of Kings? who should reioyce, if not the heires of Crownes? I am Gods heire, heauen is mine inheritance, and a crowne of glory is laid vp for me, and I will bee glad. Thus you must labour against the vntowardly griefes of your owne hearts, and enjoy the wonderfull blessing of regeneration. So must you wipe away those vnprofitable teares from your eyes, and clothe your selues with the garments of gladnes. For it is a wrong to your selues, a disgrace to the good

good thing giuen, and an ingratitude to God the giuer; if hee bestow precious benefits vpon you, and you enioy them not. See therefore that your hearts doe not droope, nor your faces looke sad as in former time; but goe you now out of Gods house (refreshed with the sweetnesse of this comfort) vnto your owne houses reioycing, as once the man did that was healed of the palsie. And if thine heart (after all this) obiect and say, Indeed if I were sure of my regeneration, and so of my saluation, your speeches were to some purpose: but alacke! I want that assurance. Why then I answere thee, thou hast other more necessary worke than to grieue for crosses or losses, for the vnkindnesse of thy yoke-fellow, or death, or vndutifulnesse, or afflictions of thy children; euen for this, that thou canst not tell but that thou maiest be in hell (where thou shalt meet with that, which is incomparably worse than all hard vsage in the world,) and that within the space of 24. houres or lesse. Wherefore now turne thy thoughts from struiuing to put away grieue, and onely labour to change the obiect of it; that by grieuing for thy sinnes, and by considering thy wickednesse of nature, and of life, and sorrowfull confession of the same to God, with humble supplications for a redresse of all, thou mightest at last become a new creature, and be assured that thou art so; and then set thy selfe to enioy the fore-named consolation. Either (brethren) you be not certaine of your new birth, and then you haue cause to grieue for things of a more dangerous nature than outward crosses,
and

and so to labour to know your selues borne again; or else you bee certaine of your new birth, and then you haue reason euen to scorne to bee cast downe at any outward euils, as much as a great rich man will scorne to cry for the losse of a shilling. Wherefore if you be not regenerate, set your selues according to the former exhortation, to become so; if you be, and know it not as yet certainly, settle your selues to search into your hearts and liues, and to consider of the things formerly delivered, whether you haue found them in your soules yea or no, and so bring your selues to certainty in this point: and if you bee once certaine of it, then apply your selues, maugre earth and hell, to liue with glad hearts, and cheerfull countenances. For once, the word of *Dauid* is a most true word, *It becommeth upright men to reioyce.* And (my brethren) that you may the better reioyce, know, that you are to be frequent in practising the duty of thankesgiuing to God, for this mercy of all mercies: I meane, to appeare before him in your secret closets, and there all alone (with hearts exalted to as much ioy as can be, and enlarged to as full an acknowledgement of indebtednesse as is possible,) to report before him the wonderfullnesse of his goodnesse towards you, and to recount the vncountable number of his mercies, in that hee hath done more for you, than if he had made you of base slaues, absolute Monarches of the world. The Lord (my brethren) is exceedingly well pleased with the sacrifices of thankes-giuing: no offering is better welcome vnto him, than the hartly offering

offering vp of the calues of our lips, speaking good of his name. It doth the Lord good (to speake after the manner of men) to heare his owne praises related by them that are deare vnto him, and haue best cause to know his inconceiueable treasures of grace, because they haue been plentifully partakers thereof. Now the benefits of this present life are so meane, worthlesse, contemptible, in comparison of those of a better life; and by name, of this foundation of all the rest; (so it is in regard of possession and enioyment) a new birth: as that they which want it, can but speake hollowly to God, when they begin to speake of his mercies; and can bee but very faint in thanks, how earnest soeuer they may bee in request. But the childe of God, that hath a right vnto heauen, giuen him at the same time that he became Gods child, he may most feelingly expresse his apprehensions of Gods goodnesse; and vpon occasion of this one mercy, magnifie the name of the Lord his God, for all the rest which become truly and indeed mercies, by meanes of this, and with this. Wherefore I doe againe propound this matter vnto you, as one of the most pleasing and acceptable seruices, which in this present life you are able, any of you, to performe vnto the Lord; euen to withdraw your selues from company and worldly businessses, and with bended knees, and hands and eyes reared vp to heauen-ward, in the most solempne manner, to confesse before the Lord his louing kindnesse; and to amplifie (as much as your hearts and heads will serue) the exceeding greatnesse of that his vnder-
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serued grace, which hee hath shewed in making you new creatures, in making you his owne children by adoption. This is better than all riches, better than all nobility, better than all learning, and better than all health. And the receiuing of this one mercy alone (though one should for all other things be as afflicted, as the world can make him, or imagine him) deserueth more, and more seruent prailes, than all the nobility, wealth, and wit in the world without it. Hath God made thee his child? he hath done more for thee, than if hee had set thee in *Salomons* Throne, without making thee his child; and therefore discharge the payment of praise for so incomparable a mercy; and that fully and without delays. Especially (brethren) you are to doe this, considering that it is (to which end we began to mention it) a principall meanes of helping you to the enioyment of the comfort, which we are about to distribute vnto you. For the benefits of God then are made truly comfortable to vs, when we do turn the to the praise of God: but when we forget to returne him his deserued thanks, then doth hee iustly punish vs, by taking away the pleasant relish of his benefits out of our mouthes; and by leauing the palate of our soules to such an vntastfulnesse, that we shall not be able to find the sweetnesse of them: As a mouth that is out of tast, feesles no content in the most saourie meate that is. Wherefore put together the honour of God, and your owne comfort and (that you may haue your soules so truly raiished with the sense of his goodnesse, that aboue all

all carnall reason, and almost against it, you may be glad and cheerfull) set your selues (as I was about to say) in the most solemne and hearty manner, to tender vnto the Lord this welcome present of thankes-giuing. Say vnto him, O Lord God of heauen, the King of men and Angels, and ruler of all creatures, and father of our Lord Iesus Christ! infinite are the benefits, whereby thou hast obliged my most vnworthy soule vnto thee: For all that I haue, I haue from thee; and all that I shall haue, I must haue from thee: thou art the onely indeficient fountaine of goodnesse, from whence issue forth all good things to all that enioy good. It is thy wonderfull goodnesse that I was borne a man, with vse of my vnderstanding and senses: but yet Lord, far, far aboue all other things that in this life I haue receiued, or can receiue, doth this benefit of causing me to be borne againe, of water and of the holy Ghost, exceed. I was the sonne of death, thou hast made mee the sonne of life: I was an heire of perdition, thou hast made me an heire of saluation: I was a slaue to sinne, thou hast made mee a free-man from sinnes seruitude, and a voluntarie seruant to holinesse: I was vnder the power of Satan, led by his tentations according to his will; I am now vnder the dominion of Christ Iesus, led by his spirit, to doe his will: I was the child of the diuell, and thou hast made me thy child. O blessed change! O happy alteration! I owe to thee my soule by many bonds, it is thine (Lord) many waies: thou madest it, thou hast redeemed it, thou hast regenerated it;

and now (Lord) accept it as an offering of a sweet sauour, and accept with it all the hearty praises, and vnfaigned thanks, that a poore vnworthy creature can breathe forth vnto thee. O Lord, this mercie can but bee abased by words, thou hast made mee thine owne childe by adoption, thy sonne, O Lord, euen thy sonne, who art the most rich, the most high, the most renowned, the most puissant Prince & King; in comparison of whom, all Princes are worse and lesse than very nothing. What shall I render vnto thee for all thy goodnesse? thou requirest thanks, thou deseruest thanks, and thou accepteest thanks: and Lord, bee thou blessed and praised with all possible thanks. O thou art good, thou art gracious, thou art full of compassion, mercie pleaseth thee: I feelee, I feelee that thy mercie is ouer all thy works; and I haue cause to say by experience, that thy mercie endureth for euer: for thou hast made me thine owne childe by adoption, which by nature was the childe of wrath. O blessed be thy great and glorious name for euermore. Brethren, open your mouthes wide in thanksgiuing, and God will fill them full of comfort; and know that thou canst not haue a more sensible assurance of thy new birth, than if thou canst feelee thy selfe heartily moued to giue praise to God for it: It shall witnessse to thee, that thou art a new creature, if thou canst giue many thanks to him that made thee so, for hauing so made thee. Reioyce therefore in thy blessednesse that art borne againe, and bee frequently and heartily thankfull to him, by whose word.

word and spirit thou wast borne againe; that so thou maist comfortably enioy this greatest of all blessings, thy being borne againe.

CHAP. XI.

Exhorting the Regenerate to grow in Grace.



And this is the consolation of God wee haue to giue you : O, all ye, his sonnes and daughters; hearken a little further (I pray you) to the exhortation that must ensue: Seeing the Lord of Heauen hath created a new life in you, learne you two things from the necessitie thereof to saluation; First, to cherish it in your selues: secondly, so much as is possible, to propagate it vnto others. First (I say) make much of this life of grace; this new man created in you according to God in righteousness, and true holinesse; make much of it: strīue to confirme it; strengthen it, and encrease it. So soone as the life of nature is seene in a man, hee is made (you know) desirous of nourishment, that augmentation may follow generation: so be you also for your soules, that you may at one time, both shew your new birth, and confirme it. In truth this I must tell you assuredly (for I know it to be as true, as the Lord himselfe is, to be trusted of his word) hee that once hath this life, shall neuer see death. But I told you before, that hee may feeble sicknesse; and that if it were not for the sick-making physicke, which the Lord will giue him for

2. Exhortation twofold.

1. To nourish this life of grace in themselves.

1. By auoiding ill
company, and
choſing good.

2. By auoiding
things ſinfull in
reſiſting the firſt
motions to ill.

his recouerie, hee might feele death. Now therefore I am to entreate you all, to ſaue the labour of taking phyſicke, and that by ſeeking to preuent diſeaſes, and to grow in ſoundneſſe of ſpirituall ſtrength. You all know right well, what be the chiefe things which impaire naturall ſtrength, and procure diſeaſes of body, namely, infection, poyſon, ſurfeting, and ſtaruing. It is euen ſo likewiſe with the ſoule. Firſt by contagion, it drinketh in the diſeaſes of others. Secondly by poyſon, it inuenometh it ſelfe. Thirdly by ſurfeting, it diſtempereth it ſelfe: and laſtly by ſtaruing, it infeebleth it ſelfe. When an whole man aduentureth to eate and drink with the diſeaſed, he quickly catcheth his ſickneſſe of him: ſo when a ſanctified man doth familiarly conuerſe with an vnſanctified, the poyſonfull contagion of his wicked life, doth quickly deriue it ſelfe vnto his ſoule, (for in euery man aliue, euen the moſt ſanctified, there ſtill remaineth a naturall ſinfulneſſe, and an aptneſſe to doe euill) cauſing that firſt hee doth not much diſlike, afterwards hee liketh well enough, and laſt of all imitateth his vngodly behauiour. This made Salomon ſay, that *hee which walketh with the wicked ſhall he made worſe*: and againe, *Walke not with an angry man, leſt thou learne his waies*: and againe, *A companion of the idle* (becauſe himſelfe will alſo quickly proue idle) *ſhall be clothed with rags*. Euill companie hath a marueilous great force to draw euen regenerate men to euill practiſes: and therefore Peter aduiſeth his conuerts in the Acts, to ſaue themſelues from *this wicked generation*.

neration. A godly man therefore that desireth to maintaine his spirituall strength, and not to become exceeding sinful in heart and life, must carefully shunne the societie of sinners: especially he must not make neere friendship with them, nor be a daily and familiar companion vnto them: and least of all vnite himselfe in the band of matrimonie with such. We know that euen *Salomon* caught idolatrie of his idolatrous wiues, and the sonne of *Iehoshaphat* was likewise infected with the same fault, by his vnhappy marriage with the daughter of *Ahab*. Sinne will as easily creep from one man to another, as the plague or pestilence: neither is the body more apt to receiue naturall contagion, than the soule, spirituall. No sooner was *Euah* made wicked, but *Adam* did also take the fault of her. Say thou therefore with *David*, if thou meane to continue a sound Christian, *Away from me ye wicked; for I will keep the commandements of my God.* Make thy selfe inward onely with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate: that by their graue counsels, wholesome admonitions, and holy instructions, they may quicken thy dulnes, and strengthen thy weaknesse, and (which is the best of al teachings) by doing wel before thee, may shew thee also how to doe well. Let it be amongst the sure proofes of thine vprightnes which *David* alleageth for himselfe, that thou hast not haunted with vaine persons, nor gone in to dissemblers, nor sate in the assembly of the wicked. Loue thou those that loue God, and are loued of him;

him; but his enemies that hate him, and are hated of him, euen all the workers of iniquitie, hate thou with an earnest hatred, as if they were thine vtter enemies: and learne by *Pauls* precept to withdraw thy self from euery brother that walketh inordinately. For want of this care, many a man after some beginnings of goodnesse, hath been turned out of the way, and been made worse than euer before. For sinners loue to draw others with them to the same excesse of ryot, and chiefly they delight to driue backe those in whom they perceiue some lineaments & appearances of Gods image, triumphing in nothing more, than in hauing drawne those that seemed to stand on Gods side, to turne back againe with them, and like fugitiues runne headlong into the campe of the diuell. Wherefore let euery one of those that desire to grow in grace and in the feare of God, resolute to abandon the societie of all such contagious creatures. Secondly, let them take heed of ranke poyson: Sinne, I say, sinne; things vnlawfull and condemned; these are very starke poyson to the soule: Rats-bane, and Hen bane, and Mercury, and Opium; yea, the very inward moisture of a Toade or Serpent, are no more dangerous to the flesh, than this is to the spirit. And when a Christian man begins to yeeld so much to the naughtinesse of his owne heart, that hee takes leaue to allow some sinne in himselfe, in some small degrees; then it ceaseth not to worke wofully in his soule, till at last it haue caused him to breake forth into the grosse and foule practice of it, and then is hee poysoned

poysoned indeed; & if the Lord should not come with his physick, he could not but be damned: but howsoever, he languisheth and is sicke, he leeseeth the sense of Gods fauor; the desire of Gods seruice; the comforts of Gods word; and the loue of the comming of Christ Iesus. Lust, reuenge, deceit, loue of money, loue of credit, loue of pleasure, and all other corrupt affectiōs lodging within (if they once so farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euen grieue the Spirit of God, and quench the graces of the holy Ghost, till after a while, a man falleth into some wicked act of some of these kindes: and, Oh then, the burning, and shooting, and swelling of the body after the drinking of Rats-bane, is not more manifest in the bodie, than the miserable effects of these sinnes are euident in the soule. The conscience begins to accuse; God is alienated; the heart is hardened; the mind blinded; and sometimes a man lies long (as it were) in a swoone, before he can recouer himselfe by repentance. Wherefore the godly mans care must be, to oppose the first motions of sinne, to flie the occasions of euill doing, to be carefull of restraining himselfe from the very smallest degrees of wickednesse: for a little sinne allowed, will bring in a greater; till that come accompanied with the greatest of all; and that make a man little lesse than dead the second time. We must therefore cast away the superfluitie of malicioussnesse (that is, this allowing of sinne, and pleasing our selues in the occasions,

and first degrees of it), if euer we desire y^e spirituall health and wel-fare of our inner man. *Dauids* conceitednesse begat idlenes; idlenes; begat adultery; adulterie, murder; and all, a long lying, and deepe sleepe in sin. It is woful to consider; the miserable ruines, that haue been made in the soules of many of Gods seruāts, by their carelesnes this way; how weale they haue growne! how their acquaintance with God, their delight in his word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, haue bin interrupted! and how they haue come to y^e passe as scarce to shew to others, or find in theselues any signe of liuing! Perhaps this may be y^e very case of some amongst you, that hear me at this time, O (if it be) get thee a preseruatiue; take thee a large quantity of godly sorrow; feed vpon the bitter (but wholsome) hearbs of humiliatiō & grieffe; go & meditate on the threatenings of the Law; on the death of Christ; on the lamentable effects y^e others of Gods people haue found vpon their growing so naught: & recouer thy selfe again by hartly confession, & humble begging of pardon and of strength. And now al you, that be (as yet) free from such wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sinne so farre preuaile against you, that you should giue any allowance vnto it, take any pleasure in the motions or occasions of it, or giue your hearts leaue so much as to thinke or speake of it, but with detestation. Poyson is often sweet; but a wise man had rather denie to his taste the delight of sweetnesse, than fill his stomacke

macke with deadly pangs and gripings. Sinne is honey in the mouth, but grauell in the bellie. Hidden bread is pleasant, and stolne waters are sweet: but, O the miserable agonies which must ensue, before the soule can bee clearly purged againe from the remainders of such poyson! It is a pleasing thing to dally, to reuenge to deceiue, to play the glutton, and the drunkard: but it must cost a man so much toyle, so many sorrowfull confessions, so many heauie passages, before hee can recover againe the quiet of his conscience, and his enjoyment of the assurance of Gods fauour; that at last it shall appeare a deere-bought contentment, and an euill penny-worth of delight. No wise man will drinke Wine and Sugar, if it haue been first impoysoned with some deadly thing: neither let any Christian so farre forget the rules of Christian wisdome, as for any paltry pleasure, or profit, or credit (which lying, swearing, whoredome, drunkennes, idolatry, or any like grosse sin, may yeeld vnto him) to venture the committing of them. Doubtlesse if he doe, his complaint shall be at last as those sonnes of the Prophets once said; O man of God, death is in the pot! But to surfer, is little lesse dangerous than to feed on poyson: to labour ouer much, and ouer hard to the inflaming of the blood; to drinke when a man is hot, to eate and drinke excessiuely; these things doe so exceedingly disquiet and ouer-charge the body, that many a man dies of them. So in the soule, it is likewise found, that the excessiueneesse of things lawfull, and the vnseasonableneesse of indis-

3. Taking heed
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ferent actions, doth sometimes little lesse any the soules welfare, than the committing of things sinfull. Especially if a man doe mistake, and account that thing lawfull or indifferent, which is wicked and sinfull; and hereupon out of his erroneous iudgement, lay the reynes vpon the necke of his carnall desires: grosse, knowne, confessed sinnes, doe no more enfeeble the soule, and overthrow the quiet and strength of the inward man, than such licentiousnesse. The abuse (I say) of things in themselves lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the soule; and often, death is little lesse than ready to enter in, at this window. The ouer-eager following of worldly businesse, when a man, not out of obedience to Gods commandements, and out of a desire to humble himselfe by iust painfulnesse in his calling: but out of a loue of wealth, and a desire to grow rich and great in the world, doth set his thoughts and hands aworke about the affaires of this life, so that he can scarce thinke or speake (with any life or comfort) of any other thing than this earth; this greedy and continuall pursuing of worldly businesse, though in themselves lawfull, honest, and commendable, doth vex the spirit, choake the word, dishallow the soule, offend God, and wound the conscience, no lesse than the committing of fornication would doe: for this is to commit spirituall whoredome with that grand harlot, the wicked world. Also the excessiue and vsatiable vse of pleasures and pastimes (in themselves
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it may be no way sinfull nor condemnable, yet still pursued with an ouer-vehement affection to them, with an ouer-strong delight in them; when they bee not vsed as meanes of maintaining our health, or fitting our selues for the workes of our calling, and (indeed according as the name of recreations beareth) for the refreshing of the mind, and making it more liuely and cheerfull in better things; but are followed for their owne sakes, out of a loue of pastime (which is too childish and base a thing for a wise heart to be in loue with) and onely for want of better businesse, or a will to follow it; and when there is no conscionable regard had, of that rich and precious iewell of time (which no treasure can redeeme,) I say, the most honest and lawfull recreations in the world, so inordinately followed, without regard of the due end thereof, and without the practice of Christian moderation in them, is no lesse harmefull to the soule, than it is to the body to be ouer-watched, or ouer-laboured. It dulleth the heart, it clogs the conscience, it stoppeth the mouth from praying, it interrupteth all good meditations, and by little and little doth steale away the heart from God and godlinesse; till at the length grosse sins and presumptuous, doe come in the necke of lawfull liberties abused. The same be spoken of the vse of dainty fare, and soft raiment, and all other naturall comforts; when the heart begins to bee engaged to them; when we onely seeke our owne satisfaction in them; when wee forget to demonstrate in our manner of vsing them, a deniall of

the world, and a crucifying of our selues to the world, and the world to vs: then they are exceeding dangerous to our soules, and doe euen little lesse than kill vp the new man in vs. O I would that the experience of many a Christian did not verifie this. I would that euen *Salomons* example might haue been our warning! for where did his fall begin? where did folly first take aduantage of him, and first trip vp his heeles? It is very probable, that voluptuousnesse was the beginning of his wofull decay. Desire of many women, made him take many strange women; and the not denying his eye any content, made him so void of sight for the time, that hee could not see (at least not obserue) the foulness of building Idols temples for his wiues, of tolerating Heathenish superstition, and (like enough also at last) of going with his wiues for company to see their seruices. Learne, learne by the fall of another, (yea such a man, the most famous of all men for naturall wisdom and vnderstanding) learne, I say, to temper your selues in things indifferent; to be moderate in following your calling; moderate in vsing recreations; moderate in meate and drinke, and attire; and alwaies rather to be ouer-sparing to your selues in these things, than ouer-large; rather abridge thy selfe of somewhat thou mightest haue, than by venturing (as far as euer thou art able) to make thy selfe belecue it is lawfull, to bring thy selfe in danger of going a step or two further, and falling into a flat sinfull abuse. Shew forth the vertues of Christ Iesus, and let it appeare, that thou doest

doest not loue the world, nor the things thereof, by being content alwaies rather to come a little too short of thine allowance, than any whit at all exceeding it. The most wholesome diet is that, that is most sparing; and it is profitable for the body somewhat to denie the appetite, and abridge the stomacke. Euen so it is also for the soule; and no man shall euer bee other, than a dwarfe and weakling in godlinesse, that will not bee drawne to denie himselfe somewhat of his lawfull liberty: for so slippery is our standing, so weake are our feet, that if we venture to doe all we thinke lawfull in these kinds, wee shall surely doe it vnlawfully. I haue told you (brethren) beleene it as a sure truth, which your experience shall iustifie, though your tongues may denie: You shall not be confirmed in the inward man, if you doe not keepe your selues somewhat short in outward liberties of the body, about profit, pleasure, food, attire, and the rest of these bodily and sensuall matters. O prefer thy soule before thy body, & make more account of inward strength, than of outward wealth, credit, or merriment. But lastly, if a man doe starue himselfe for want of victuall, and pine his body, by neglecting his due meales, it is without all doubt, that he shall haue a weake and feeble body. So it is also for the soule. The Lord that hath ordained bread to make mans heart strong, hath ordained also the spirituall foode of his soule, prayer, preaching, the Sacraments, holy meditations of the Word, and workes of God. These are as requisite for the soules encrease in grace; as meate,

4. By being constant in religious exercises.

meate, and drinke, and cloath, for the bodies proceeding in strength. Now as it often falleth out in the body, that there growes vpon it a certain kind of crazinesse and stomacklesnesse, which makes a man to haue no mind of his victuals; and then the longer hee abstaineth, the lesse minde hee hath to eate, the lesse ability to digest: so it commeth to passe likewise in the inward man; the soule begins to take little content in prayer, in reading the Scriptures, in hearing the Word preached, in the receiuing of the holy Sacramēt. These things are not desired, nor delighted in, with halfe so much ardour & feruour, as in former time. Whē the case stands thus with the soule (and likely the cōming in of gaine & preferment, by diuerting ſ thoughts and affections from things heauenly, to things earthly, doe bring the soule to this case), then it growes weaker & weaker, and often falleth grossely and palpably. Yea, it commeth to passe sometimes, that afflictions lying hard vpon a man, doe euen put his soule out of taste, through the sowernes and bitternes of carnall sorrow, that he findeth no appetite to holy exercises, (which are the repasts of the soule) nor any contentment in them: then grace is in the wane also; then all vertues wither & languish, and the soule fareth like vnto him that cannot eate his victuals, whose very cheekes shew it: so the outward behauiour and carriage of such a man, being farre short of that heauenliness and fruitfulness that once, will discover this languishing of his soule. Wherefore he that would be strong in Christ Iesus, and in the power of his
might,

might, must stirre vp in himselfe the Spirit of God which he hath receiued, by constancie in holy meditations of God, of his kingdome, of his workes, of his attributes; of himselfe, his mortality, his sinfulness, the shortnesse of life, the vanity of earthly things, the vncertaintie of friends and wealth, and that last houre of his life, and that great day of iudgement. He must also reuiue the same grace of God in him, by being feruent in prayer, and by prouoking himselfe with all heartinesse of desire, to beg good things at Gods hand, especially the encrease of all heauenly vertues. He must also labour to make his heart hot, with earnest and vnfeined thanksgiuing for all temporal and spirituall benefits; especially for the death of Christ, and the kingdome of heauen by that deare price purchased for him. Hee must gaine all opportunities of hearing the Word preached; and not suffer any idle obiection, and foolish impediment to hinder him from frequenting it. He must digest it by meditation, when he comes home. He must carefully prepare for the Lords Supper, by renewing his repentance and his faith, before hee come thither: And thus he must feed of al the delicates, that God hath provided for him. No so true signe of bodily health, nor so sure meanes of outward strength, as a good stomack with good digestion: No so sure token and certaine meanes of spirituall strength and health, as a longing desire to al holy exercises, publike as well as priuate, and priuate as well as publike. By these Christ Iesus communicates his graces to vs. The Word that begat

vs, will nourish vs. The spirit of prayer that obtained good things, will obtaine also encrease of them; and so the soule must needs be well liking. Brethren, you all are taught by nature the neede of corporall food, know also the neede of spirituall; and if thou desire to haue thy soule thrive in strength and stature; forsake not thy meales, cut not off religious exercises short, dispatch not Gods worship cursorily, turne not holy duties into matters of fashion, and formalitie; but do them, and doe them constantly, and doe them heartily, and content not thy selfe in doing them, vnlesse thou finde some life and courage in doing them. And that thou maist thus maintaine in thee an hungrie appetite after the exercises of pietie; dip thy morsels often in the sharpe sauce and sower herbes of humiliation. Looke backe (so often as thou findest a kinde of fulnesse of stomacke, and spirituall satietie growing vpon thee), looke back vnto the former sinnes of thine ignorance, consider thy naturall miserie and wretchednesse, consider of thy most beloued corruption, and adresse thy selfe to worke some sensible apprehension of griefe for these things, and cease not struing, though at first thou seeme to strue in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the soules appetite, and restore a man to some liuenesse in holy duties; at least will so farre forth preuaile, that if hee recouer not his appetite, hee shall remaine sensible of this spirituall stomack-lesnesse,

lesnesse, and humbled vnder it, and full of sighs and groanes, because of it; which at length will cure him without inconuenience. Now (brethren) let this word of exhortation sinke into your soules. If regeneration be necessary to saluation, then the growing in the power of regeneration is also necessarie. Weake things are often so obscured with their contraries, that it remaineth vncertaine, whether they bee or no: but that that is strong, will stirre and shew it selfe. Grace may be doubted of, so long as it remaineth feeble and infant-like; adde vnto it growth and bignesse, and it will be out of question. No man can bee assured of his saluation, without edifying his inward man; more then be saued, without hauing the new man. If you would enioy your new birth, confirme it; if you would attaine the comfort of it, grow in it. Neglect not the grace of God that is giuen vnto you: now that you are in Christ, be strong men in Christ: and seeing the Lord hath vouchsafed you the worke of his Spirit, giue me leaue to make vse of the sweete exhortation of *Paul* to his *Thessalonians*; and to entreate you (brethren) to encrease yet more and more.

CHAP. XII.

*Exhorting to propagate grace to others.**2. To propagate
it to others.*

BVt our exhortation (if you remember) had another member; it is not enough for a good man to get more grace to himselfe, vnlesse he doe his best also to helpe his neighbours vnto grace. They that are begotten of God, must doe their vtmost endeouours to beget others vnto God. All things in nature haue an inclination to deriue their owne qualities vnto other things, and to assimilate or make like vnto themselues, that that comes neere vnto them. Fire makes al things hot, and water all things moist: and in nature, nothing is more ingrafted, than the propagation of the kinde. Surely this new and diuine nature must not be idle in this behalfe; but they vpon whom the Lord hath pleased to bestow it, must labour to be his instruments, of conueying it to others. And in truth, what more comfortable thing can there be in all the world, than to bee the instrument of making many to turne from the kingdome of Satan, to the kingdome of heauen? Doubtlesse the point wee haue proued, doth necessarily leade me to this exhortation. Seeing without regeneration there is no saluation, O let all that know the necessitie, fruite, vse, of a new birth, labour to hasten the new birth of others also, that so they may bee furtherances to their saluation: to which if they haue

haue any degree of Christian charitie, how can they chuse, but put to an helping hand; although (perhaps) their endeauiours that way be misconstrued, and they win no thanks, but rather hatred for their labour? A mad man in his madnesse, is most outrageous against those that seeke his recovery, and will needs force medicines, and good order, and diet vpon him: But no man after his returne to his sound mind, is (I thinke) so worse then mad, that then hee doth not thanke such friends with all his hart, and esteeme himself much indebted to them for their paines: euen so those that are possessed (as all vnregenerate men are) with a spiritual frenzy or lunazy, may perhaps be distempered with choler against such as seeke their regeneration; that is to say, their bringing to a right mind: but if euer the Lord shew mercy vnto them, and visit them with his heauenly gift, they will glorifie God for vs in the day of their visitation. Vnderstand therefore, that it is a great fault for a Christian man, not to be forward in seeking (according to his place) to helpe others to the participation of the same grace with himselfe. It discouers a want of zeale to Gods glory, and charity to mens soules; and it shewes, that a man hath not well considered, either of the bond wherein God hath tied him to his neighbour; or of the seruice which he shall performe vnto God in such endeauiours. See you not (brethren) how all heretikes, and schismatikes, and men of false religions, strue to draw others to their opinions and practises? See you not, how euen damned Atheisme, and hellish pro-

fanenesse, and beastly epicurisme, are not ashamed to attempt the drawing of companions? Shal Gods child alone bee content to goe solitarie to heauen? and to get out of Satans clutches himself, though hee lend an hand to pull out no man else besides himselfe? Doubtlesse the readinesse of wicked men to poyson all that come neere them, with the poysonfull breath of their errors and disorders, should inforce vs to more forwardnesse and care, in seeking to be Gods instruments, so farre as in vs lies, at least to prepare some to their regeneration: vnlesse we will be content, that they shall be truer seruants to the Diuell, than wee to God; and they more full of mischief, than wee of well-doing. But I am perswaded, that you are already perswaded, that this is a duty, and that the consideration of the absolute necessitie of a new birth to life euerlasting, doth euen necessarily inforce it vpon you: for how can hee say, he loues his neighbour, that will not put himselfe forward, to helpe him forward in the way that leadeth to life. Wherefore that the exhortation may not be fruitlesse, I will also giue you some necessary directions in that behalfe. All men therefore considered as members of the same particular Church, are either Pastors, or the flock committed to them. The Ministers are appointed by God to make it their maine worke and businesse, to beget men to life eternall, and to nourish this life in them. It is their special calling, to apply themselues vnto this most profitable seruice to God, and the soules of men. Now for priuate men, they are also to attend and heede this seruice

seruice with great care, so farre as it may lie in the way of their calling. Wherefore some rules must be giuen to all men in generall, some in particular to the Ministers. The duties that are common to all men, are likewise of two kinds: some respecting all those with whom they may haue any occasion of dealing withall; some specially respecting those that are vnder their gouernment. In respect of all men, they must shine forth in the cleare light of an holy conuersation: and secondly, be abundant in godly exhortations and admonitions, looking first to their actions, and then to their words. For the first: Those to whom God hath afforded this vnspeakable benefit of a new life, must so carrie themselues in all their behauiour, that they may adorne the Gospell of Christ Iesus; and make others to perceiue so much beauty and praise-worthinesse in their liues, that they may be prouoked, out of an holy emulation, to bee like vnto them; therefore Christ Iesus hath made vs liuely members of his body, that by following him our head, we may draw others vnto him. So *Paul* was bold to propose his example to the Churches to imitate: so he telleth the husband, who hath an vnbelieuing wife; and the wife, which hath an vnbelieuing husband, that they should dwell one with the husband, the other with the wife; *For why* (saith he), *how canst thou tell, but that thou maiest saue thine husband, or thy wife?* And the way how, *Saint Peter* sheweth, saying, that *Those which will not be won by the Word, may be won by the Wisewithout the Word, whilest* (saith he) *they behold your good conuersation.*

Loc,

*Which all
must doe.
1. To all.
2. By a godly
conuersation.*

1. Cor. 7. 16.

1. Pet. 3. 1.

Loe, how the vertuous conuerſation of a good wife, hath a ſingular efficacie, to draw the husband to God; and to allure him to the inbracing of the ſame faith, which hath been ſo powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neereneſſe, and perpetuities of conuerſing together, hath more opportunity to doe her husband good this way; yet no queſtion but the like care of godly behauiour, hath the like power alſo to worke vpon brethren, and neighbours and acquaintance, and is in that name required of euery Chriſtian man. For in truth, the luſter and ſhining of vertue, hath great force to ſtirre vp admiration in the beholders; and to eſtabliſh in them an high opinion of the perſon, in whom they ſee the ſame, and to make them euen wiſh to be found like vnto them: and ſo at length to condeſcend vnto the vſing of the ſame meanes, by which they haue perceiued, ſo wonderful effects to haue been wrought in them. Indeed men deſperately and exorbitantly wicked, are withall ſo owle-eyed, and ſo miſchieuouſly minded, that the ſhining of holines doth exceedingly offend them, and prouoketh in them the ſharpeſt hatred, and moſt vehement malice that can be. But for thoſe in whom the reſtraining ſpirit of God, hath kept downe corruption from ſuch an abſolute preuailling; and ſome common worke of grace hath planted ſome, either beginnings, or appearances of ſome goodneſſe; they cannot but wonder at the image of God, and highly eſteeme him in whom it is; and be prouoked with ſome deſire at leaſt, to ſtriue

strive for the attaine ment of the same excellencies. Yea, for those most notorious sinners, that are habituated so strongly in sinnes and wickednesses, that vertue stirreth vp hatred and ill will in them : if euer any crosse befall them, or any trouble of mind, or the like accident, that somewhat crusheth their corruptions ; and abateth the power of their lusts ; at that time, they cannot but make knowne a secret estimation, that goodnesse winneth vpon them, and euen desire to seeke some comfort of those, whom they thinke able to afford it. Wherefore it is required of all those, whom the Lord hath begotten againe to life euerlasting, that they frame their conuersation, as becometh the Gospell of Christ, and agreeably to their high and excellent calling ; that men beholding it, may glorifie their heavenly Father, and may be allured to a liking of pietie, which is the first step towards the working of it. They must euen shine as lights in the middest of a froward generation, being blamelesse and sincere, and holding out the word of life among them : yea, they are expressly commanded, to walke wisely towards them that are without, because their walking may be a great furtherance to the others conuersion. They must shew forth the vertues of him, that hath called them from darknesse to light, that their light may helpe to enlighten others also. They must bee patient in affliction, gentle in bearing wrongs, painefull in doing seruice, iust in all their dealings, true in all their speeches, pure in all their carriage, sober in all their liues, and vnspotted in their whole con-
Z uersation,

uerfation. They must beare much, and suffer long, and be plentiful in workes of mercy, and chearefull in workes of kindnesse; and aboue all, shine forth in doing good against euill, and ouercoming iniuries with good turnes. They must shew themselues chearefull and amiable, peaceable, and heavenly minded; and that they doe not serue themselues, but seeke the profit and good of their brethren, in charity. They must neither bee so licentious, as to be wonne by company of others, to things that are vnlawfull; nor so ouer strict and scrupulous, as to bee enemies to the lawfull vse of lawfull contents. And it is certaine, that that man (which being sanctified by the spirit, doth shew forth the fruites of the spirit (ioy, loue, peace, temperance, goodnesse, meekenesse, and the rest), and that obserueth a prudent mediocrity in all things, so that he neither ouerlash in vnlawful things, nor bee too strait in lawfull libertie), shall win to himselfe an honourable estimation in the hearts of them that are not starke naught; and shall make them ready to receiue his exhortations, and to ioine with him in good exercises, by which they may at length bee made partakers of the grace of God. Wherefore (my brethren) see that ye beautifie the doctrine of God; see that ye honour the name of Christ; see that ye be doers of the word, and not hearers only, deceiuing your owne soules. Denie your selues, crucifie your lusts, serue not your owne bellies, seeke not your owne things, but shew your holy conuersation in the meekenesse of wisdom. Let those that are not yet regenerate, behold

behold in you that be, something that may affect them, that may stirre them to a good liking, to a care of following, and to a desire (at least) of being found such as you are; and so by working out your owne saluation, be helpers also to the saluation of others. Secondly, let your tongues be well ordered, and your words gracious. Let your lips feede many, let your mouthes be wel-springs of life, and pleasant and fruitfull trees; the words of which (as it were leaues) may heale many. Although the preaching of the word by the Minister, bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath been, and may be, and (if it were well vsed) would bee effectuell to the same purpose. The preaching that first spread abroad the Gospell, was of men by priuate conference speaking to those of their acquaintance, whom they found opportunitie so to teach; as well as by a more publike preaching of Ministers, Apostles, Euangelists, and Prophets, taking the aduantage of publike assemblies. And in this sense it is said of all those, that were scattered abroad by the persecution of *Saul*; that they preached the Gospell to such as they met: (not all indifferently, but alone the Iewes) vntill at length, some of them of Cyrene, began also to speake vnto the Gentiles. Now the words of a godly man, tending to conuert others, must be of two sorts, or rather three. First, instructions, I meane a plaine declaration of such necessary heads of Christian doctrine, as are most vsful to the working of grace, viz. of *Adams* fall, and the

2. By good conference.

miserable estate of mankind thereby; of the necessity and nature of repentance; of the death and sufferings, and natures, and offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certaintie of saluation to all beleeuers, and of the nature of true faith, and such other like. These a godly man should seeke opportunitie to fall in speech of; and auoiding all iangling and friuolous disputes about vnecessary quirkes and quiddities, and matters of ceremony, and disputable points in things external (where with some doe onely take vp the time and trouble themselves, and the Church, without edification): I say shunning, or slenderly and lightly passing ouer these, should bend himselfe to a more plentifull and serious deliuering of those points (which are so necessary, that without them men cannot be saued), according as God hath giuen him vtterance and ability; alwaies remembering to obserue the circumstances of time, place, person: and not to speake in the eares of a scorner, that will despise the wisdom of his heavenly speeches. O how happily might a priuate mans lipps spread abroad knowledge, if hee would thus redeeme the time to holy conference! not as if it were not lawfull to speake of other matters, either of businesse, or for delight; but that the best things should not be quite shouldred out, and vtterly forgotten. Thus as men ride together by the way, as they walke together in the field, as they sit together in their houses, they might (without hindrance to their naturall affaires) be busie in furthering

ring their owne and other mens euerlasting estate. And doubtlesse that man should bee wonderfully confirmed in knowledge himself, that would thus endeauiour to communicate his knowledge to his brethren. Other things are diminished by participating ; but knowledge is encreased by making it common, with a most happy and a gaineful kind of encrease, where both sides be gainers : and the giuer getteth so much more to himselfe, by how much he giueth more vnto another. Wherefore if those amongst you that haue knowledge, doe meete with ignorant persons (as alas the store of them is so great, that you cannot chuse but meete with many) then open your lipps with discretion, and let the law of wisdom be vnder your tongue. Then slip gently into some one or other necessary head of Christian doctrine, that may be most behoofefull ; and from one to another, till your wholesome and profitable speeches, haue helped to open the eyes of the blind. Say to thy selfe, how can I tell but that God by my meanes, may begin to make these simple ones vnderstand wisdom; and these ignorant learne that knowledge, which may in time procure their conuersion? then let thy loue burne within thee, and strengthen thy desires so farre, till thou hast broken thorough the bands of shamesfastnesse, and feare, and other carnall hindrances, that Satan will cast in thy way : till hauing made it familiar to thy selfe to vse good conference, thou beest able to doe it at all seasons, and with all readinesse. No souldiour is hindred, either by bashfulnesse or feare, if the companie

nie will giue him hearing, to talke of warre, and the discipline of warre. The Drouer and Grazier will be talking of Sheepe and Oxen. The Husband-man cannot keepe his tongue from the Plough, and the prices of his corne: Euery tradesman is apt to fall in speech of the commodities or workes, that belong to his trade: Shall the Christian and sanctified man alone, either feare or shame, to shew forth the riches of his mind, and to be telling of the wonderfull mysteries of godlines? I pray you lay aside carnal feare, and carnal shame, and resolute to approue the goodnesse of your hearts, by the seasonable wisdome of your words; and remember what *Danid* tels you in the Psalme; *The mouth of the righteous speaketh wisdome, and his tongue talketh iudgement.* Secondly, ioyne louing and wholesome exhortations, stirring vp one another, and exhorting one another, as the Apostle speaketh. Perfwade with the kindest and affablest words thou canst inuent: perfwade (I say) those, whom thou maiest hope will bee perfwaded by thee, to reade the Scriptures, to reade other good bookes of good men; and if thou thinkest there bee any hope that they will reade the same, giue them withall some brieft and good writing, that thou hast found to thy selfe most beneficiall; especially perfwade them to goe and heare the word of God: say, *Come, let vs goe vp to the house of the Lord.* Striue to bring them to a good estimation of Gods ordinance of preaching, and to frequent it constantly, and take advantage, of what thou knowest they haue heard, to stirre

stirre them vp to godly sorrow, and to mourning for sinne, and to amendment of life. Doe thy best to draw them vnto those duties, that haue drawne thy selfe, and may draw them to God. Great is the force of louing perswasion; it stealeth into the soule afore a man is aware, and taketh footing before he can obserue it. It leades and guides men with a kind of gentle violence, to the things that they neuer intended; and oftentimes it alters euen peremptory and stomackfull resolutions. Forget not therefore by these goads, to pricke men forward vnto all the good duties of piety, which thou hast found effectual to thine owne new birth. And thirdly, let wholesome reproofe or admonitions bee intermingled. How truly said he, that called these, Precious balmes? onely let them be deliuered louingly, and seasonably, in as much privatenesse as may be, and with as much gentlenesse. It is Saint *Pauls* precept, Admonish the vnruely. Indeed we must limit it with *Salomons* limitation, vlesse hee haue shewed himselfe a scorner: but otherwise hee is, and must bee more than ordinarily vnruely, that if hee bee gently taken aside and told of a fault, with kind words, shall not bee somewhat affected for the present, and more when he comes alone and thinks of it. But chiefly, if a man doe purposely betake himselfe to one with whom he hath some acquaintance, and some interest in him, hauing formerly prayed to God for assistance and successe; and there in milde and sorrowfull manner, lay open vnto him the greatnesse of that euill course hee can prooue him

2. To those of
their family, by
worshipping
with them.

him to liue in; the danger of it, the dishonesty the discreditfulness, the vengeance of God against it, and such like; withall, beseeching the offender to remember himselfe, and afore it be too late, to reforme himselfe. If a man (I say) shall thus doe, he must be a double scorner (euen one that hath settled himselfe in the seate of the scornfull), that shall not bee somewhat wrought vpon by words so sweetly and wisely vttered. And thus must all regenerate persons (as they haue occasion) labour the regenerating of others by good life, and good speeches. Now I shew gouernours of families, how they should seeke the regenerating of those that are vnder their gouernment. Their care must extend it selfe, partly to those of yeeres, partly to their infants. For those of yeeres: first, they must see God serued in their owne families; learning of him that said, *I and mine house will serue the Lord.* Now God is serued in the familie by reading of the Scriptures, & inuocation of the name of God: for seeing God hath vnited them into the body of one family, and made them a common body; therefore he doth require a common seruice of them, that they may all ioyne in doing homage to him, to whom all are seruants; remembring, that euen the families, as well as the kingdomes, are cursed, that call not vpon the name of God. Is the Master commanded to whet the Law of God vpon his children as hee sits in his house? and must it not needs follow, that he must ioyne with them in calling vpon that God, whose law that is: When *Daniel* did pray in his house, it seemeth probable to me,

me, that if it had been a priuate prayer of himselfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an household prayer, than a closet prayer; in regard of which those enemies of his did seeke an aduantage against him. And seeing *Hester* took her maids with her in the extraordinarie prayers ioyned with fasting, we haue little reason to think, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them vpon whom the spirit of grace and prayer should bee powred, that they should mourne (and this mourning was not without praying) euery family apart, and their wiues apart. Behold an exercise of the family apart, from other families; and of each member of the family (the wife put for the rest synecdochically) apart from other members of it. So then, let euery godly man strue to propagate godlinesse, by performing these duties of godlinesse with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them; and let him learne them, how to pray for themselves, by praying with them, and for them all.

Secondly, let him instruct them in the principles of Religion, teaching them some good Catechisme, according to their capacitie; at least labouring to driue into their heads, the maine poynts of Christian doctrine; and that in such familiar sort of questioning with them, that they may make him perceiue they know what they speake. Must not children be brought vp in infor-

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*Catechising
them.*

mation of the Lord? and how this should be, if they be not catechized, I thinke no man can conceiue. Is not knowledge as necessary for the soule, as food for the body? Doubtlesse he must be void of knowledge that will denie it. How then shall he not deserue to be called worse than an Infidell, that cares not though his peoples soules be starued? You all know, that the Master is enioyned to looke that his seruants breake not the Sabbath. Assure your selues, the law of God puts one part of his dutie, for all parts of the same kinde; so that hee must as well looke to them, that they know God and his worship, as that they doe not prophane his Sabbath. *Salomons* mother taught him when he was young. She may be a president for all mothers: and the father should be ashamed to be found negligent in that, wherein the mother must bee forward. *Abraham* commanded his seruants to keepe the law of God. How should hee command them to keepe it, if he had not taught it them? God would haue him that was bought with money, circumcised. Doubtlesse then, hee would haue him also instructed in the religion of the Iewes, whercof that circumcision was a badge. In very deed, if this, and the former dutie be not done by the master, hee shewes himselfe little to heed the saluation of his familie. So that whosoever doth make conscience of helping his household to heauen, must leade them the way, by seruing the Lord with them, and teaching them his waies.

Thirdly, bringing to the church.

Thirdly, he must likewise bring them to the assembly.

sembly of God, to heare his word preached, and examine them what they haue learnt and remembered. For if people be at Church and attend not, little shall they get by the word : and if they bee neuer demanded what they haue heard, they will not likely attend ; but a desire of not shaming themselves by silence to such questions, will make them bow their eares and listen. Indeepe herein the master must consider the capacitie of his seruants, and encourage those of meane wits in the little they can doe ; and rather draw them to remember something (who are lesse ready for that dutie) by louing perswasion, than by tartnesse of speech ; and by commending to them the necessitie of remembring the word, rather than by speeches of disgrace. And if they cannot remember any thing, yet hee must not desist to examine, exhort, admonish still : for why, this is the best meanes that he can doe, to make them marke and obserue : and hauing done his owne dutie, he shall be blamelesse before God, though they be negligent.

And last of all, he must not forget to pray vnto God, for the regenerating of those vnder his rooſe in speciall. For if *Paul* did begge of God the saluation of the Iewes (his country-men) ; shall a gouernour of a family forget those of his family, whom he daily sees, and speaketh with ? In truth, of all requests that a man can make for his people, this is the most behoofesfull, and the most necessarie. This the Master that doth, shall find himselfe made louing, charitable, patient, courteous to-

4. Praying for
regeneration.

wards his seruants : for in exercising Christian charitie towards them, he shall be sure to finde it encrease. And if he make such particular prayers, either they shall be heard to his great content ; or at least they shall be accepted by God, as fruites of his charitie, as much as if they were heard. If God be glorified by the conuersion and saluation of our children and seruants, as well as our owne, and his glorie be (as it should be) deere vnto vs, as well as our owne saluation ; why should wee forget to beg at his hands so profitable a thing for persons so neere vnto vs ? Wherefore if thou hast formerly been behind hand in mentioning thy wife, children, seruants to God this way ; now make it one of thy daily and heartie petitions. O Lord be thou entreated to make these my children thy children, and these my seruants thy seruants ; and let thy spirit worke grace in them, that they may be true members of thy familie (the Church of the sanctified), as well as of this my familie.

*Especially for
Infants, to bring
them to Baptisme
in right
manner.*

But there remaineth one peculiar thing in behalfe of Infants ; that is, not alone to bring them to Baptisme (which all doe as a matter of course), but to bring the to Baptisme with an high esteem of that ordinance, and with seruent praiers to God for his blessing vpon it, that it may be effectually for their regeneration. Doubtlesse Baptisme is the Sacrament of the New birth : and looke what efficacie the Lords supper hath to feed our soules ; the same (I must thinke, vnlesse I could see a difference in the common nature of these two Sacraments) hath Baptisme to the re-beggetting. Wherefore

fore it is a most behoofefull duty of the parents (not with those publike prayers alone which are made, in, and by the Congregation, being very well and fitly prescribed in our Liturgie: but) with most vrgent prayers at home, to beg of God, that their Infant may be washed with the holy Ghost, as well as with water. Is not a new birth worth asking, thinke we? thy child cannot aske; therefore it is thy dutie, as to bring him to be baptized, so to strue with God in earnest prayers, that his Baptisme may become effectuall. For my part (brethren), none errorr seemes to mee more absurd, than to imagine, that the spirit of regeneration is included in water, as a medecine in a boxe; or so necessarily ioyned to the water, as a sweet smell to something, that is perfumed: that all which are baptized, should also be inwardly and actually regenerated. But this I hold, that we should beg the regeneration of each one that is baptized, and presume him to be regenerate; because we see y^e seale of the new birth stamped vpon him. But among other causes of the in-efficacy of this Sacrament, I think one chiefe, to be the parents little esteeme of it; that rather doe it as a matter of course, than as a thing that shal be behoofeful for thē, and that they expect Gods blessing vpon, for the sealing vp of regeneration. God is not (for the most part he is not) importuned as he expecteth to be, for his co-operation with this ordinance. Many, and many parents come to y^e Baptisme of their childrē, or cause their children to be brought vnto it, without faith, without seruent prayer, without any care vsed to haue

it blessed vnto their children. Many a good man would be afraid to come to the Communion himselfe, without some speciall calling vpon God for his heauenly blessing, without some speciall care of renewing his repentance; but euen of those that thus make account of the Sacrament of nourishment for themselues, there be, that haue made so little account of the Sacrament of begetting againe, that they scarce haue made one prayer the more for it, or been any whit the more carefull to lament their owne originall corruption, and their child, which it hath receiued from them. Doubtlesse herein they haue manifested their too light and slender esteeme of this sacrament, and must be carefull now to reforme it. Is not thy child ingrafting into Christ, as desireable a thing as thine owne being fed vp in him? Is not his being made a new man, as well worth praying for, as thy being made a strong man? If it bee, what causeth that thou neglectest that carefull and solemne preparation to the sacrament of ingrafting thy child into the body of Christ, that thou art diligent to performe vnto the seale of thine owne nourishing vp in Christ? bee admonished therefore to shew a more pretious account of this ordinance hereafter (if it shall fall out, that God doe give thee a child to bring vnto it) by most earnest praying (and if it may bee also, fasting therewithall) that it may bee made effectuell to thine infants regeneration. O how great a blessing is it to a Father, to haue his child regenerated euen from his infancy! how great a blessing for the child to bee borne againe,
euen

euen so soone (almost) as euer he is first borne! Why should not a man crie mightily to God for such a blessing? Hath not the Lord bound vs to seeke to his ordinance, and to bring our children to it? Doubtlesse Circumcision was no more needful for Iewish Infants, than Baptisme for ours. Why then, why doe not we seeke to it according to the worth of it? and cry to him also to be mercifull to them and vs, in washing them with his spirit, and with water. Sure God hath giuen thee good hope, that thy child may be regenerate there and then, by calling it to the seale of regeneration; wherefore doe thou thy best endeauour to procure that it may be regenerate, by begging the performance of what the seale imports. Set a day (at least some good time) apart to seeke the face of God, to find out and confesse thy sinnes, chiefly thine originall sinne, which thou hast deriued to thine infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put vp, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme) which he can as easily infuse into an Infant, as into a man of yeeres. I say againe, pray for the regeneration of thy childe, as well as for thine own nourishing; to obtaine the fruit of Baptisme for it, as to obtain the fruit of the Lords Supper for thy selfe. Both are Sacraments, both Gods ordinances; but the efficacy of Baptisme is more necessary than that of the

the Lords supper : for if one be not borne anew, he cannot be saued, he may be saued without sensible confirmation. And Baptisme cannot bee reiterated, as may the Lords Supper; wherefore what thou canst doe but once for thy childe, that thou must be carefull to doe this once in the best manner; that being well done, it may be better than twice done. How strong and full hopes of his childs saluation and regeneration might a parent haue, if hee would thus winne them of God by prayer? the seruient prayer of a righteous man preuaileth very much. Here therefore, if in any thing; and at this time, if at any time; and for this benefit, if for any benefit, see that you make your prayers most seruient. And so much for those duties, which concerne all men to vse both towards all, and towards those of their owne families, both elder and infants.

*The Minister
principally, by
constant and
plaine preach-
ing.*

Now I come to those that concerne the Ministers of Gods word especially: In all the former duties they are bound, to abound aboue others: for their calling affords them more knowledge, more opportunities, more authoritie. But some things they must doe, that others may not. They must administer the holy Sacraments; they must offer vp publike prayers for, and with the congregation: they must preach the Word constantly in season, and out of season; following Christ Iesus, whose custome it was to goe into their Synagogues euery Sabbath day; and so to speake, as all wondred at his gracious words. In truth, God would not haue ordained in his Church Pastors, that

that should liue of the Gospell, and whose maine worke should be to studie, and to grow in knowledge; but that they should be carefull to speake, as befeemed wholesome doctrine, euen to speake and exhort with all long-suffering, and with al authoritie. And I doe wonder in my very soule, how any man dare aduenture to take vpon him, the weightiest office and burthen that can bee (euen the care of mens soules), that knowes himselfe able to doe no more for their saluation, than a schoole-boy of a dozen yeeres old might doe; euen fairely reade them some prayers, and a chapter or two! Is this the labouring in the Word and doctrine, for which Ministers are specially accounted worthy double honour? Is this to bee a Work-man, that needeth not to be ashamed, diuiding the Word of truth aright? Who can hold vp his face before God, and make answer to these questions; so as it shall not inforce him to confesse, that if hee will be a Pastour ouer soules, hee must be able to doe more for the sheepe, than many (perhaps most) of the sheepe are able to doe for themselues. The conscience therefore of that Pastour must needs beare witnesse against him, that dares reape earthly things, when he cannot sow spirituall? that dare challenge a place of double honour, when hee cannot performe a single worke. Darest thou (whosoever thou art) for a liuings sake serue filthie lucre, in aduenturing on that calling which thou knowest thy selfe vtterly vnable to fulfill? Doublesse the time will come, when thou shalt wish that thou haddest rather

chosen to haue liued any where than at the Altar, not being able to doe the seruice of the Altar; and then of the Gospell, nor being able to preach the Gospell. O then studie day and night, and by continuall paines, and putting foorth thy selfe to all laboriousnesse; make thy selfe able to doe that, which by paines-taking (with much prayer to God for a blessing) thou maist attaine vnto. I intreate thee to consider the words of our Saviour Christ; Whosoever is a Scribe, instructed for the kingdome of God (that is, a good and fit Minister), must not alone haue in his treasure, but as a good householder, bring foorth of his treasure, new things and old. Art thou not Gods steward? art thou not Gods Embassadour? art thou not Gods fellow-workman? why doest thou not deliuer thine embassage? why doest thou not distribute Gods foode? why doest thou not plant and water, that God may giue the encrease? Consider what a waightie dutie, what a great honour it is to be Gods instrument for the regenerating of others; to be a spirituall father, to haue them our spirituall sonnes in Christ, who are Gods adopted sonnes in Christ. Happy is he to whom many men, some men, one man, oweth his title of Gods childe, and his interest into Gods kingdome.

FINIS.

